Church Management

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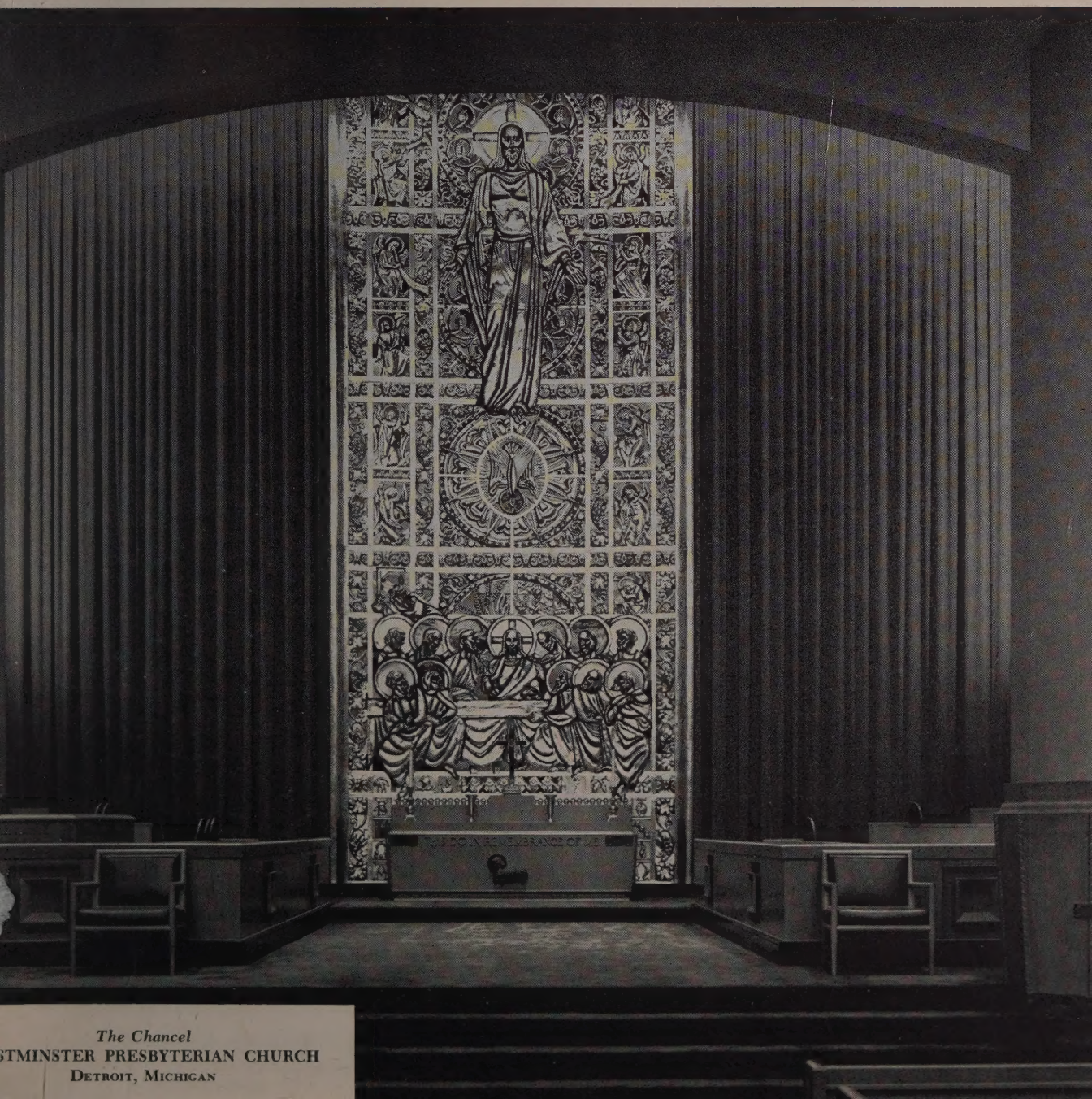

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in Church Building Fund Campaigns

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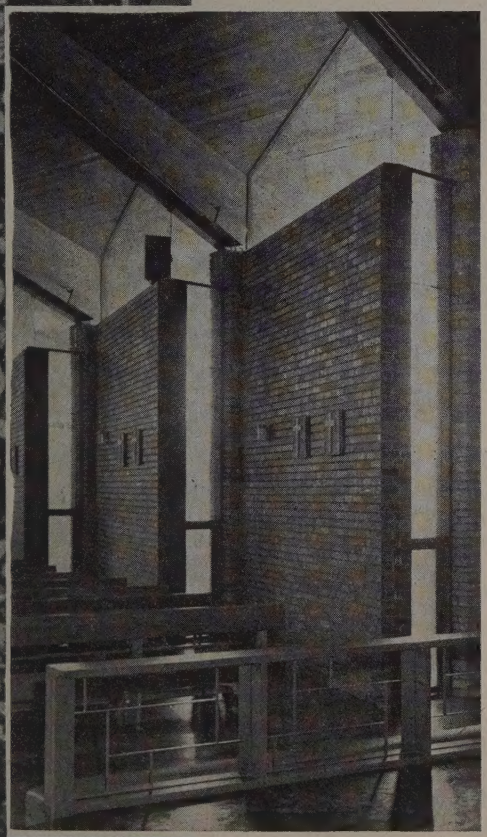

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West Side Baptist Church, Wichita, Kansas. Architects: Forsblom & Parks

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Selected Short Sermons

by Earl Riney

We should learn to correct our own errors by seeing the faults of others.

* * *

The unforgiven sin is the sin of not recognizing the need of forgiveness.

* * *

These who suffer the least are often first to give advice to those who suffer most.

* * *

There is many a human ostrich going through life who thinks he is concealing his self-disapproval from others.

* * *

So long as the adolescent expectation of praise trails after us into our adult life, we find ourselves in trouble.

* * *

We become Christians when we love; we grow in Christian experience as we continue to love.

* * *

Everything we possess, including material possessions, is given to us that we administer it to our Lord's glory.

* * *

One reason gambling is wrong is because it is an attempt to make money without working for it.

* * *

Too many men are willing to improve their circumstances, but are unwilling to improve themselves.

* * *

The wrong use of money can easily ruin life, but the right use is a source of great spiritual blessing.

* * *

We are to love God with the heart—that is, with the emotions; with the soul—with spiritual zeal; with the mind—knowledge; with the strength—in continuous and zealous service. Mark 12: 30.

* * *

Our personality, like our muscles, must pit itself against stronger opponents if it is to grow.

* * *

Sulking is a method that may win for you every time—until the end, when you are likely to lose everything.

* * *

When you find your faith in people slipping, take a few quiet moments to dig into your own memories for those times when people were kind to you beyond the call of duty.

* * *

Editorials

The Land of Beginning Again

I wish that there were some wonderful
place called a Land of Beginning Again.

WHO has not wished for a Land of Beginning Again? It is a land where we can have a new start. Old mistakes will be forgotten and our experience will help us to make the most of new opportunities. I always liked Robert Freeman's little poem in which he compared the adult life as a little child playing with his toys. He built his houses and towers:

They tumbled and fell all the labor was vain,
But my father said kindly, "We'll try it again."

Unquestionably there is a satisfaction in starting things which cannot be equalled by restful repose at the end of the day. My own father, a minister of the Methodist Church, used to justify the short term pastorates by saying that they gave him a chance to forget his mistakes and start all over again. As one who went into another persuasion I challenged his attitude by insisting the short pastorates gave the minister a chance to run away from difficult tasks.

Yet, I must admit, that beginning a work has always been more zestful to me than concluding it. I have always thought that my own experience was satisfactory, beyond that of others I knew, because of the opportunities of beginning things over again. My life has had a trinity of activities. For fifteen years I was in the pastorate. For thirty years I have been in the publishing business. Now as I am yielding some of this work to other hands, I am getting a new thrill in starting a new profession—that of church counselor. Here is a Land of Beginning Again. When I went into the pastorate I had no thoughts of editorial work; when I went into the publishing house nobody had heard of the profession of a church counselor. But church progress made this inevitable. The pastoral experience was necessary for the editorial work; the editorial work has been necessary as a background of church counseling.

Years of age also fit into the picture. At my present age I would hesitate to take a new responsible editorial job. The work is tiring and fatiguing. But, as you may have noticed, a man of mature years can be most effective in any area of public relations. If he has a good physique, and a pleasant personality, his judgments at sixty are listened to more carefully than they would have been at forty. I can't think of any other line where maturity and experience count as they do in public relations.

Church counseling is primarily a public relations job. There is a science to church architecture and administration but success in counseling is much more dependent upon a knowledge of human nature and the ability to resolve organizational jams than upon scientific knowledge.

So here, anew, is a Land of Beginning Again. But there is no running away from the past. I have safely put away an employment contract with the publishers of *Church Management* which requires me to give 150 days of each year, through 1963, to the magazine. But the rest of the time is for the Land of Beginning Again.

Back in my days of youth, Lyman Abbott, Congregational clergyman, was recognized as a great intellectual leader. He was the editor of *The Outlook*, an outstanding journal of contemporary thought. I recall that in one of his editorials he discussed the inevitability of his own death. But he pictured it as a land, not of rest and playing harps, but a Land of Beginning Again.

I quote from memory and someone will want to correct me, but he said something like this in a historic editorial.

I do not know just what the future has, but when my time comes I will stand in the prow of the boat, looking ahead to new venture.

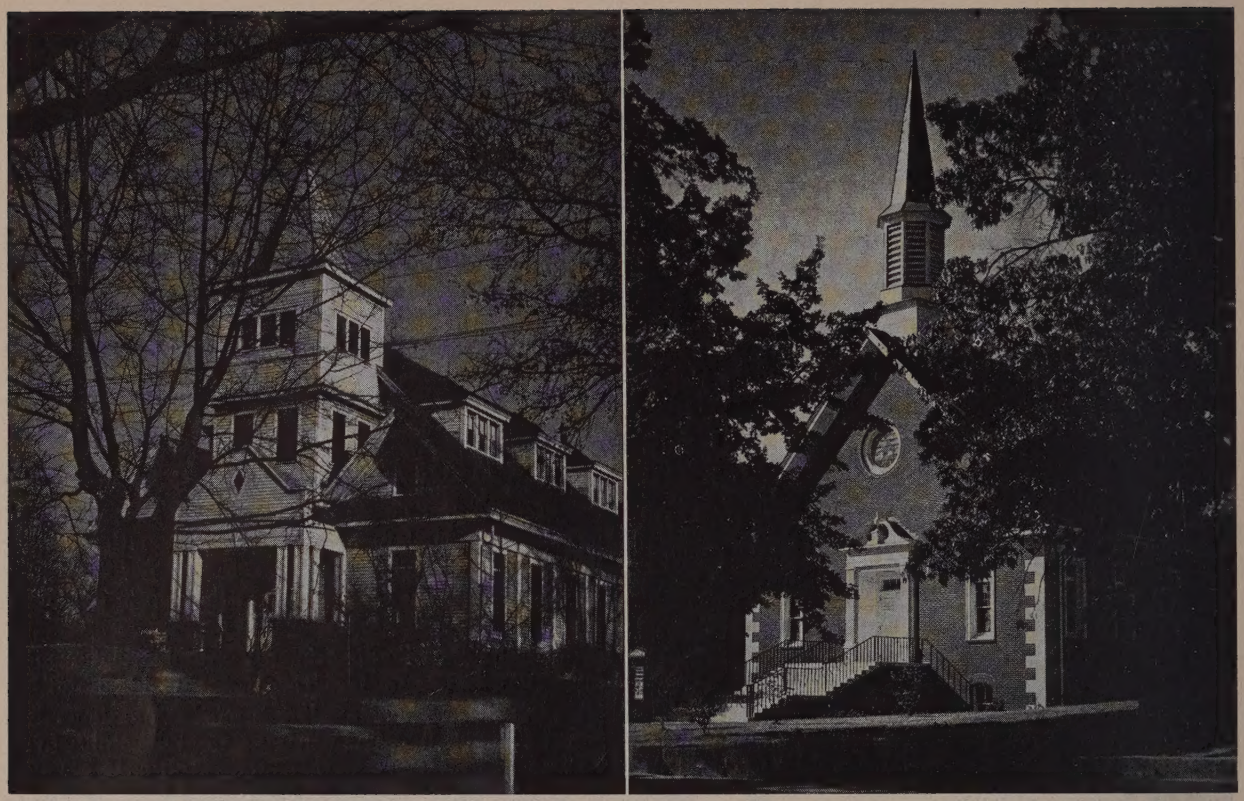
Thank God for the Land of Beginning Again.

W.H.L.

Stewardship Without Tithing

"HOW long will the period of "easy money" last for the churches? Do you see any evidence of a slowing up in giving?" I asked these two questions of my good friend who knows church giving backward and forward. His answer has significance.

I see no letting up in the giving to churches. Fund raisers are still reporting successful campaigns for new church buildings. Local



WARE SHOALS METHODIST CHURCH, Ware Shoals, South Carolina. These two photographs, made by J. C. Hemphill of Greenwood who served as architect for the work, show the changes which were made at the Church. The work was completed this past summer. The steps, porch and steeple, and some dormer windows from the roof, were removed from the building as it appears at left, and an entirely new front was built. The entire building was brick veneered with medium red scratch-face brick, and stone quoins of Indiana limestone were set into the two front corners. The program started in the fall of 1951, when men of the church painted the interior, installed new light fixtures and sanded and varnished the floors. A fund was started for a stained glass Gethsemane window in the sanctuary behind the choir loft, which was installed the week before Christmas Sunday, 1952, at a cost of $1,000. The last construction was started in July, 1953, with Mr. Hemphill as architect and E. H. Balentine of Greenwood as contractor. C. LeGrand Moody, Jr., is pastor. Total cost of the entire program was $33, 018.88, with the present indebtedness being $6,732.

---

church budgets are continuing to rise. The only indication I have seen that the going is getting more difficult is the fact that more ministers are stressing the needs of tithing to help the local church raise its budget. They are now saying things from the pulpit which they did not a few years ago.

This raises an interesting question for many of us. How far can the average minister who bases both his theology and personal philosophy upon the New Testament go in stressing the validity of the tithe. I would not challenge the sincerity of clergymen who believe that the tithe is obligatory upon all Christians. Even here one might question any scriptural interpretation which insists that the tithe must all go through his local church. But the point of this article is that there are many ministers, trained in modern Biblical scholarship, who depart from their convictions when giving is concerned and urge the tithe as the Christian method of stewardship.

Is there any one who calls himself Christian who dares to say that there is not sufficient incentive in the words and life of Jesus to persuade Christians to share of their wealth for the growth of the Kingdom of God. Or is this one area where the needs of money are so great that we cannot trust the New Testament motivation. Is this one place where the letter does not kill but giveth life? I quite agree that it does get the money.

Here, indeed, is a wonderful opportunity for courageous experimentation. There must be churches which have built impressive budgets on New Testament principles. And there must be denominations which are dealing fairly with this matter in their stewardship publicity. But there is always a temptation when giving lags to start talking tithing—it does get financial results. W.H.L.

Income of The Church of England

A recent news release brings some interesting information concerning the wealth of the Church of England. It seems that some people in that land, nurtured in the idea that the Church is loaded with gold have been complaining because the clergy were so poorly paid. The criticism has reached the point where Dr. Geoffrey Francis Fisher has seen fit to issue a public reply. (*Turn to page 79*)

I Still Believe in Preaching

NORMAN VICTOR HOPE*

THERE can be little doubt that, in some Protestant circles at least, preaching is not accounted so highly as once it was. Abundant testimony could be quoted to prove this. For example, Dr. Russell L. Dicks says that "preaching as the principal method of carrying on the work of the Church is rapidly declining. Those communions that have emphasized preaching and have been indifferent to other phases of the Church's program are failing to hold their membership, while other churches go steadily forward; for example, Mormons, Southern Baptists, and Episcopalians." (*Pastoral Work and Pastoral Counselling*, p. 195) Again, Dr. Theodore O. Wedel, Warden of the College of Preachers at the Episcopal Cathedral of Washington, D. C., in 1952 wrote an article for *Theology Today* on "The Lost Authority of the Pulpit." In the course of that article he says that "evidence is not lacking that the Sunday sermon, still an institutionalized marvel of loyalty to tradition in our common life occupies a place of less importance, in the eyes of both minister and people, than it did in the days of our fathers." Again, Dr. Henry Sloane Coffin in his most recent book, *Communion Through Preaching*, reports that "several of my friends in the Protestant Episcopal Church (have) lamented to me of a waning interest in preaching among the younger ministers." (p. vii) Once more, the Reverend David H. C. Read in his recent Warrack's Lectures on *The Communication of the Gospel*, says that "the place of preaching in the Church's strategy of communication is being seriously questioned. Things have changed since the days of Gregory, or Luther, or Knox, or Chalmers, or Spurgeon." (p. 80)

It might be interesting to examine the possible reasons for this development in the Protestant churches of today. One possible reason is this, that present-day preaching is not as good—or at least as "great"—as preaching has been in the past.

In the *Christian Century Pulpit* of March 1951, Dr. John R. Scotford wrote an article entitled "No More Great Preachers." In this article he expounded the thesis that great preaching as exemplified by pulpit giants such as Frank W. Gunsaulus, Newell Dwight Hillis, S. Parkes Cadman, and Charles E. Jefferson is a thing of the past; and he attributed this passing of great preaching mainly to the influence of the radio. The correspondence which ensued showed clearly that by no means all of the readers of the *Pulpit* shared Dr. Scotford's view in this matter. But in any case, it is agreed by most competent observers that, whatever may be the facts about great preaching today, the average level of preaching in American Protestantism has steadily risen, till now it is at an all-time high. Robert Browning's prayer, "Lord, make no more giants, but elevate the race," appears to have been answered, at least in this matter of preaching. So, the real explanation of the current decline in the status and prestige of preaching does not lie there.

Another, and much more probable, explanation, lies in the fact that in many places actual church attendances are smaller than they used to be. In many parts of the country, the Sunday evening service has virtually disappeared; and even at the morning diet of worship, attendances are not what they used to be. This falling-off in church attendance would seem to indicate that preaching does not mean as much as once it did, at any rate, to certain members of the church. Otherwise church attendance would still be as great as ever, if not greater, since formal membership in the Christian churches has steadily increased throughout the past century and a half, until today it stands at a record peak of over ninety million.

Another possible explanation is this, that the age in which we live looks for and expects quick returns, and is most dissatisfied and chagrined if these are not forthcoming. But preaching today—except in the case of some highly publicized evangelist of the more spectacular sort—does not lend itself to such visible immediate short-term results. It builds up from week to week and from year to year; and all too frequently the preacher, in this day of "here today and gone tomorrow" ministries, does not reap the harvest he has sown.

Another possible reason is this, that the contemporary church has expanded the scope of its activities in a way quite undreamed of even fifty years ago. Its worship services are apt to be more formal and even liturgical than they have been in many years. Its educational curriculum has been expanded and elaborated much beyond anything hitherto known. It frequently has clinics for personal counselling. In many cases it has organized a much wider program of social activities. And since these things have an obvious and practical appeal, it may be that the office of preaching has suffered by comparison.

There is no need at all to disparage any of these expanded activities on the part of the modern church. Most of them, indeed, are of high value and importance in the light of the total task of the Christian Church. For example, there is surely everything to be said for orderly and reverent public worship; there is even much in favor of a liturgical pattern, in which John Calvin as well as Martin Luther and Thomas Cranmer believed. This order of public worship, however, must be governed by sound liturgical principles and not by the prejudices of uninformed local ministers. Again, there is everything to be said for a sound program of Christian education, and for the practice of personal counselling by competent men. Dr. Harry Emerson Fosdick, who did some of his most fruitful Christian work as a personal counsellor, says that "one major test of a sermon is the wish of at least some hearers to talk over their individual problems with the preacher in the light of it." (*On Being a Real Person*, p. vii) So personal counselling has its place in the Church's program of ministry to human need. And of course there is everything to be said for the Church's carrying on a social program, both at the local and at the national level. But while all this is so, nonetheless the office of preaching is of the very

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highest importance in the work of the Church. It should therefore still be given the very highest priority; for there is literally no substitute for it.

JESUS CHRIST CAME PREACHING

This is true for several reasons: First, Jesus Christ came preaching. To be sure, he did other things as well. For instance, he worked great miracles of healing and compassion. But primarily he was a preacher. He spread his gospel during the days of his flesh by his preaching ministry—backed up, of course, as it always was, by the unique miracle of his incomparable life. Indeed, on one occasion soldiers sent to arrest him started back and refused to carry out their assignment, saying, "Never a man spake like this man." The chief means employed by Jesus Christ for the spread of his gospel of the kingdom was preaching. In the second place, every great revival by which the Church has been blessed in its strange, eventful history, every important movement of Christian advance and expansion, has been accompanied and indeed spearheaded by preaching. For example, it was by preaching that the Apostle Paul did his epoch-making work in the Roman Empire of the first century. In the thirteenth century it was the preaching friars who did so much to refute heresy and to win back the allegiance of the peoples of Europe to the Christian Church. The Reformation movement of the sixteenth century was spread by several means, of which not the least important was preaching. The evangelical revival of the eighteenth century in England was heralded by the preaching of John Wesley and George Whitefield. In the nineteenth century the great revivals associated with the names of Charles G. Finney and D. L. Moody were spread mainly by preaching. In the third place, there is no reason to question the continuing efficacy of preaching at the present day. On the contrary, there is ample and even abundant evidence of the continuing fruitfulness and power of the spoken word. Says Bishop Gerald Kennedy:

> "In that strange collection of lies, half-truths, keen insights, and neurotic madness called *Mein Kampf*, der Fuhrer wrote, 'I know that one is able to win people far more by the spoken than by the written word, and that every great movement on this globe owes its rise to the great speakers and not to the great writers.'" (*His Word Through Preaching*, p. 17)

Hitler and his henchmen acted on this dictum; and, thanks largely to the effectiveness of their preaching, eventually succeeded in gaining control of Germany. No one who knows anything about the rise to power of the Nazi movement will ever question the power of the spoken word. And if the Nazis rose to power by the strength of their preaching, the opposition to them during World War II was helped greatly by the power of public speech. Who, for example, can estimate the influence of the great speeches of Mr. Churchill in inspiring the British people to resist the seemingly victorious forces of Naziism during that year 1940-41, when they (the British) stood alone? And there is evidence enough that wherever a Christian preacher today has a vital message, and knows how to put it across, he will not lack for an audience. For even today, though church congregations have fallen off in many places, there are still preachers in these United States who regularly command great congregations year in and year out.

But if Christian preaching today is to wield its maximum influence for God and for good, it will have to fulfill certain requirements. For one thing, it must have some definite point, some specific objective. A certain preacher was once described as "aiming at nothing and hitting it hard." That type of preaching does not deserve and will not for long continue to attract, any large following; nor will it exercise any marked influence even on such few listeners as may come to hear it.

DO WHAT?

The story goes that a theological student having preached a trial sermon approached his tutor with this question, "Sir, will it do?" And received the reply, "Do what?" What kind of aims should Christian preaching have? In an article in the *United Church Observer* for August 1, 1953, Dr. H. E. Foster sums up the proper aims of preaching thus: a) to tell people something they do not know; b) to remind people of something they already know; c) to proclaim something that can happen here; and d) to tell people about what happened long ago, in order that they may be given insight into something that can happen now. In the judgment of the present writer, these would seem to constitute a sound statement of the aims of preaching.

2. It must be Biblical in its viewpoint. This does not mean that it must go into detail about Biblical conditions or Biblical problems. The late F. A. Atkins, the well-known English religious journalist, tells us that one Sunday morning in London he met a man who seemed irritable and depressed. He had been to church; and the preacher had spent three quarters of an hour in an attempt to prove that Jesus was born in Nazareth and not in Bethlehem. "As if I cared where he was born!" exclaimed Atkins' friend. "What I want to find out is this: is he in Oxford Street today? Does he care anything about me? Will he help me to run straight?" (*Have We Lost Our Way?* pp. 146-7) The minister that morning may have imagined that he was preaching a Biblical sermon, but he really was doing nothing of the kind. He was merely analyzing what he thought was a Biblical problem. But real sermons must be Biblical in this all-important respect, that the ideas which they expound must be such as are found in the Bible, or are legitimate deductions from Biblical premises. The symbol of this is the taking of a text from Holy Scripture; but as the late Dr. James Denney once said, and as preachers constantly need to be reminded, "a text without its context is nothing but a pretext."

3. Preaching, in order to be heard must deal with real problems; that is, it must be relevant to the lives of men and women as they have to be lived. These problems with which preaching must deal, may be of a predominantly intellectual character; that is, problems of thought and understanding. The following are examples of this kind of problem: How are we to understand the deity of Jesus Christ? How can the Bible be read most profitably? What do we mean by the Holy Spirit? Why are not our prayers answered? What are we to make of the second coming of Jesus Christ? Or these problems may be problems of practical action and technique, of what may be called the art of Christian living. For example, how can a Christian conquer frustration, loneliness, depression, fear? How can he keep life's zest? How can he outwit middle age? How can he grow old gracefully? How can he face death unafraid?

Christian preaching in order to be heard with maximum profit and uplift must be interesting; that is, it should have the capacity of arresting and holding the attention of the congregation. How is such interest to be obtained? In order to be interesting a sermon must first of all be clear. Secondly, it should be logically argued from beginning to end, leading from one point to the next by a close chain of orderly reasoning. Thirdly, it must be well illustrated; that is, lit up by pictures to make its points more obvious and compelling. The late Dr. A. J. Gossip quotes from Dr. W. W. Gauld the following sentence:

> "When you come to think of it, little of Jesus' teaching has survived, except the illustrations." (*In Christ's Stead*, p. 232)

Though this statement is something of an exaggeration, it points up the fact that Jesus, the Master Preacher, used many pointed illustrations to get his message across. Fourthly, to be most effective, a sermon should be delivered

(*Turn to page 19*)

FOUR FAITHS DRAWN TOGETHER IN

The Cradle of Our Faith

MADELINE GEORGE†

PEACE on earth to men of good will might well echo in the hearts of the United States Junior Chamber of Commerce this Christmas season for two reasons in connection with a book called *Cradle of Our Faith** by John C. Trever, noted for his part in the discovery of the famous Dead Sea Scrolls.

In the first place this book was conceived by the Jaycees (as they are popularly called) as a religious project to bring into focus their Creed, the first two lines of which state, "That faith in God gives meaning and purpose to human life; that the brotherhood of man transcends the sovereignty of nations."

Their eagerness to stress those two points made them seek for an area of agreement among all American people who have faith in God. They found that area in the Holy Land, which crosses all creedal lines and has sacred meaning to Jew, Christian and Moslem. Leaders of all those faiths have cooperated in bringing forth this unusual book.

Another reason the angel's song might well ring in their hearts is inherent in the book itself which takes its readers on a pictorial journey through the Holy Land —by means of seventy-five full-color photographs as well as by Scripture, descriptive texts by the author and line-cut drawings by artist D-Eon Priest.

As one studies, for instance, the photograph in color of the Shepherd's Fields, now a dry stony stretch of plain dotted with grizzly old olive trees with the city of Bethlehem in the adjacent distance, it is not difficult to imagine a time when that strip of land probably was rich with grass on which the sheep nibbled contentedly before going off to sleep on that remarkable night. Perhaps the shepherds rested against similar olive trees and had their supper as the sun made a dramatic and spectacular descent. Then the blanket of night settled upon the pastoral scene as the city of Bethlehem became barely discernible on the crest of the nearby hills. Suddenly there was a blinding light, angel voices, and the shepherds heard the astonishing revelation of God's love.

Perhaps my imagination is just running riot, but there is something about this book that excites the imagination, as photographs have a way of doing.

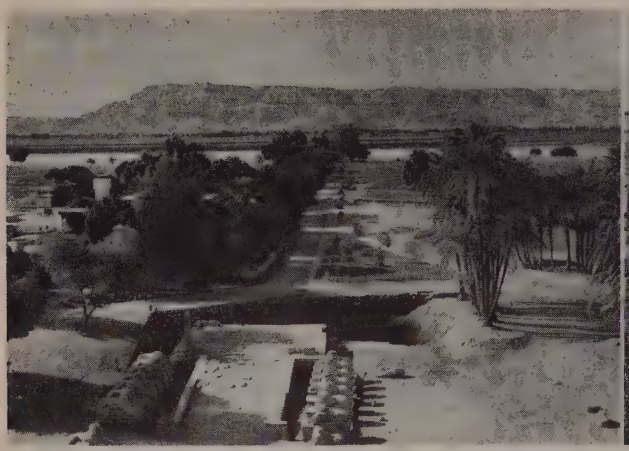
Perhaps that is the way Dr. Norman Vincent Peale felt when he saw a preview copy of *Cradle of Our Faith* shortly after he and Mrs. Peale returned from the Holy Land. He wrote:

THE DOME OF THE ROCK

Site of Solomon's Temple in Jerusalem; a symbol of three great faiths: Judaism, Christianity and Islam.

*Published by Newsfoto Publishing Company, San Angelo, Texas.

†New York City.



Left: The Valley of the Tombs of the Kings seen from the temple of Karnak and Ancient Thebes. *Right:* The Gardens of Gethsemane on the Mount of Olives, seen from the east wall of Jerusalem.

Having just returned with Mrs. Peale from the Holy Land where we saw many of the scenes pictured in *Cradle of Our Faith,* I feel sure that seeing these pictures and reading this book is the next best thing to visiting the land itself. I am pleased that a book of this kind, in the preparation of which leaders of the four faiths cooperate, will now be available for those who have not as yet had the privilege of going to this wonderful country sacred to millions of people.

To get back to the first idea—the conceiving and planning of this area of agreement between all faiths—wasn't that a wonderful idea for a secular organization? Has any other similar great national group taken such a religious theme for its project? I do not know of any.

This is how it started: A group of the Jaycee leaders in their Religious Activities Committee were eager to make their Creed real and positive to their members and wondered what they could do or say that would appeal to all—Catholics, Protestants, Jews, Moslems. They were stymied for a while. One day, however, they stood before the huge topographical map of the Holy Land that covers quite a stretch of ground at Chatauqua, New York. No doubt many readers of *Church Management* have seen it. Suddenly something clicked and they realized they had found the common denominator, the center of interest, the birthplace of all four faiths.

But how to make such a project a reality, how to bring the idea home to all their members, yea, to all Americans, possibly to much of the world where these faiths live in the hearts of men? A book—that is the best way, they agreed. But they had nothing on which to begin—no pictures, no text, no author.

At first some of them thought of going to the Holy Land but that didn't seem feasible and plans were abandoned.

BRINGS THE HOLY LAND TO THE HOME

Then began a search for someone who would take this vision and develop it into such a book. After consultation with religious leaders of various faiths, the Jaycees were led to Dr. John C. Trever, now the A. J. Humphreys Professor of Religion at Morris Harvey College in Charleston, West Virginia. When Dr. Trever was in the Holy Land he had taken several hundreds of color transparencies of the countryside and particularly of sites that have Biblical reference. From among these, seventy-five photographs were chosen of those sites of greatest interest to all faiths. A devoted Bible scholar, an expert photographer and forceful writer, as well as his acceptance by leaders of the various faiths, made Dr. Trever the ideal person to prepare this book, according to the committee.

In order that *Cradle of Our Faith* might appeal to followers of all faiths whose spiritual heritage is the Holy Land, the text accompanying the photographs followed a factual, non-sectarian course, as Dr. Trever explained. The impartiality of the book, he added, is reflected in the foreword, written by Jewish, Catholic, Protestant and Moslem leaders.

Dr. Moses Jung, American Jewish Committee; Dr. Louis F. Hartman, Executive Secretary of the Catholic Biblical Association of America; Dr. Khalil Ahmad Nasir, Imam (Minister) of the American Fazl Mosque; and Dr. William F. Albright, W. W. Spence Professor of Semitic Languages at Johns Hopkins University—all leaders in their respective religions, whose statements in the foreword explaining what the Holy Land means to their faiths, became an inter-faith committee to aid in this project.

The author worked closely with these and other religious authorities to assure objective treatment of the subject. Likewise, members of the Religious Activities Committee of the United States Junior Chamber of Commerce were consulted, according to Robert Coldsnow of Wichita, Kansas, committee chairman.

It is a beautiful and thought-provoking book, carrying the reader through the vast outlines of Bible history and then bringing him up-to-date on each site—using archeological finds, for instance, to help in filling in the gaps between what used to be and what is now.

THE DOME OF THE ROCK

As a jacket illustration and frontispiece the author has chosen the Dome of the Rock, built by Muslims, of Byzantine-Christian and Arab art on the site where Solomon's temple once stood, thus embodying elements from three faiths.

As a fitting epilogue Dr. Trever shows two photos of the Isaiah scrolls and tells how those ancient manuscripts, along with others, were found in a cave by wandering Bedouins, thus bringing some of the Bible history right up to our own time. He modestly omits his own part in that dramatic incident, being the person who recognized the importance and antiquity of the scrolls when they were brought to the American School of Oriental Research where he was studying. Imagine the thrill (for a Bible scholar) to discover a manuscript of Isaiah over a thousand years older than any then known!

Besides the photographs, text and line-drawings, the book contains three new maps and a supplement consisting of an early chronology of the Holy Land, a glossary of unusual words, suggestions for further readings and three indexes. It is printed on heavy vellum paper,

(*Turn to page 19*)

THE SECOND OF TWO PAPERS

When Churches Pay Taxes

WILLIAM H. LEACH*

EVEN though, in the United States, we have no official establishment of religion, the religious bodies and local churches have very definite legal liabilities which are imposed by the state. Our churches thrive in a land dominated by the democratic spirit; church loyalty, expressed through gifts to religious institutions, reaches high levels in a land of democratic ideals. If not a part of the state we are, at least, existing within the boundaries of a state and, as such, must obey its laws, share its moral responsibilities and pay taxes toward its support.

Church buildings, as a rule, are not subject to taxation. The reason for this may be because the churches have inherited an exemption from the early days of establishment. The exemption then would be one of the relics of union of church and state. On the other hand it can be argued that the exemptions are given not because the church is a religious institution but rather because it has the same privilege which is given universities, libraries, orphanages, museums, etc.

There have been varying court decisions on this basic matter but there is no common agreement as to the reason for tax exemption. Carl Zollman in his most complete volume *American Church Law* (1) says that regardless of the motivation of such exemption it came about at the time of disestablishment because it had become customary for churches to enjoy it. He says:

> Such custom did not cease when the church was disestablished and full religious freedom was achieved. The practice of exempting church property was universally considered to be proper and was "so entirely in accord with public sentiment that it universally prevailed." (State vs. Collector of Jersey City, 1853, 24 N. J. Law, 4 Zab. 108, 120.)

A Georgia court, however, placed the exemption on another basis. It said: (Trustees of the First Methodist Episcopal Church, South vs. City of Atlanta, 1886, 76 Ga. 181, 192)

> The duties enjoined by religious bodies and the enforcement by them of the obligations arising therefrom, though beyond the power and scope of the civil government, such as benevolence, charity, generosity, love of our fellow men, deference to rank, to age and sex, tenderness to the young, active sympathy to those in trouble or distress, beneficence to the destitute and poor, and all those comely virtues and amiable qualities which clothe the life in decent drapery and impart a charm to existence, constitute not only the "cheap defense of nations," but furnish a sure basis, on which the fabric of civil society can rest and without which it could not endure.

This, the court reasons, is the reason for tax exemption.

It has been generally held, however, that the exemption of church property is not inherent in the constitutions of the various states and must be secured by special legislation. For this reason the states in the new republic enacted legislation to replace the tax exemptions which had been enjoyed during the years of establishment. As a result church edifices are, to a greater or lesser degree, exempted from taxes in every state in the union. The application is not so universal when applied to the real estate upon which the church rests nor upon extended land areas which may be the property of the church. Twenty-two states do give exemption to the real estate. They are:

> Alabama (one acre in the city; five in rural areas); California; Colorado; Connecticut (exemption including invested funds limited to $20,000); Florida (real estate and furnishings); Iowa (100 acres); Kansas (also furnishings); Kentucky (one-half acre in cities, two acres in country); Maryland (also furnishings); Massachusetts (also furnishings); Nevada (also furnishings); New Jersey (five acres); New Mexico (also furnishings); North Carolina (also furnishings); North Dakota; Oregon (also furnishings; Rhode Island (one acre); South Carolina (also furnishings); Texas (also furnishings); Virginia (also furnishings); Washington (providing seats are free and grounds not more than 120 x 200 feet); Wisconsin (ten acres).

There are so many variations of statute laws in the states, and so many distinctions of interpretations that it would require a large volume or volumes to run down the many instances. In some instances the amount of property a church may hold is limited by its charter. (2) A Massachusetts court held (1910) that the Evangelical Baptist Benevolent and Missionary Society, which was permitted by its charter to hold property equal in value to $350,000 without taxation, must pay taxes on its property above that amount. A Maine court held (1912) that First Parish in Gorham which sold some of its tax exempt property must pay taxes on the money received from the sale of the property. It has also been held that churches which have bought real estate and other property against which there are tax liens, must pay such liens before the title can be cleared.

TAXATION OF REAL ESTATE

As we have indicated it is the general purpose of the law to exempt the edifice for worship and the real estate upon which it stands. There is a difference of opinion among courts as to how much land is required for a church building and how large an area the church may enjoy about the building. Churches of today are being built in a "spread-out" style of architecture which requires more space than our fathers used. We need space for automobile parking, open air activities, etc. Most states which do not exempt the real estate by statute do give it exemption in actual practice. For instance, an Ohio court gives a very satisfactory ruling where this matter is discussed. It says (Gerke vs. Purcell, 1874, 25 Ohio St. 229) that the Ohio statute which exempts houses

(1) American Church Law by Carl Zollman, West Publishing Company, 1933.

*Editor of CHURCH MANAGEMENT.

(2) A type of incorporation.

of worship does not prevent the tax body from exempting the grounds attached to such buildings necessary for the proper occupancy, use and enjoyment of the same. Such an exemption would fit very well the present day demands for larger building areas. A broad interpretation of this kind would be appreciated by many churches in the various states. However, it is doubtful if it could be used as an argument for tax exemptions on larger acreages held by churches for future development. One of the difficult points in a discussion of this kind is concerned with the taxation of this unused property.

The courts are clear on one point. Churches should not enjoy exemption from taxation on land bought as a speculative investment. Indeed the courts frown on churches' going into any speculative business.

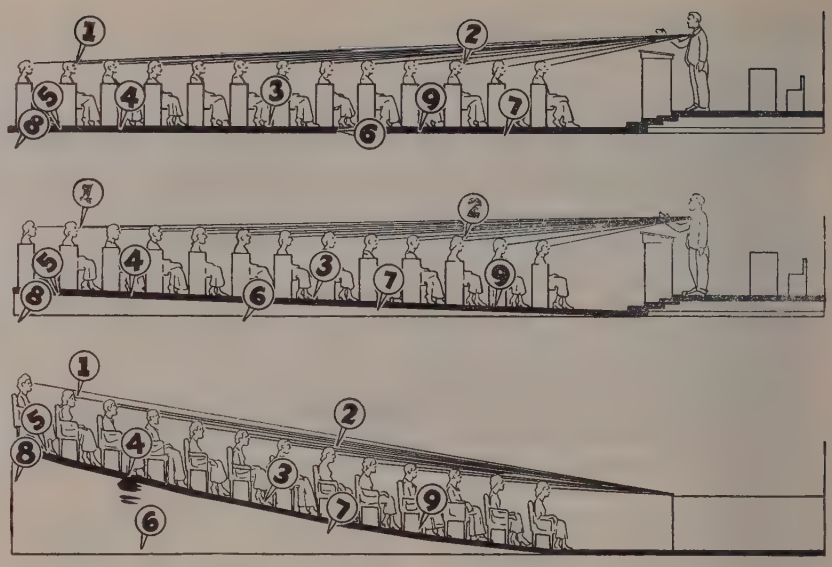
As a rule, also, real property held as a future site of a church is taxable. Some courts have held that such lots must be definitely dedicated to religious purposes before they can secure such exemption. The word "dedicated" has a distinction quite apart from its liturgical usage in the church. It means that a building, chapel, or some substantial material structure must be erected to show the intent of the purchase. In a case involving Trinity Church in New York City, the justice very eloquently laid down this principle:

> A contemplated structure resting purely in imagination, no stone of which has ever been laid, or even extracted from its primitive quarry, is not such a building for public worship as an assessor is bound to see. When actually erected, it will be time enough for the officer of the law to notice it. (Trinity Church vs. New York, 1854. 10 How. Pr. N. Y. 138)

When the actual construction begins the church has the right to claim the tax exemption privilege. The building is evidence that the land is to be used for religious purposes. That seems to be the test for the desired exemption.

Three things would seem to be essential for the exemption of taxes on building and grounds. First, the property must be owned by the religious society. Exemption is not available to the lessor if the church pays rent to the owner of the property. Next, it must definitely be dedicated to religious worship. Third, the acreage of land must be essential for the large program of the church. When a society qualifies on these three points, regardless of its religion or denomination, it may claim this real estate and building tax exemption.

The question often arises about the effect of renting or leasing part of the church building to other agencies or individuals. What about lectures and demonstrations which are held for profit, the proceeds to go to church use? As a rule the assessors have been very lenient in these instances. If the proceeds go to the work of the church, they have held that such activities do not violate the tax exemption theory. However, if a portion of the church is rented to an individual or agency which is using the space for personal profit, that portion of the church is technically sub-



Level Versus Sloping Floors*

IN providing flooring for a church the advantages of level over sloping or theatre flooring are many. But these advantages are not well understood and building committees frequently are asked why churches do not have a sloping floor. After thorough study a complete answer to this question is made in a brochure prepared by Charles J. Betts, Advisory Architect, of the Board of Church Extension of Disciples of Christ.

The Level Floor

Mr. Betts reports, first of all, that a study of construction costs and sight lines shows that a level floor is best suited to church purposes. Advantages claimed for the level floor include the following: (points are illustrated by the same number in pictures) (1) person at rear has good vision; (2) person at front has good vision; (3) feet comfortable and level with floor; (4) level aisle for comfort of all ages; (5) beauty of simple symmetrical lines; (6) simple construction—lower cost; (7) level basement ceiling; (8) few steps if any at entrance; and (9) all furniture the same and more economical.

The Usual Sloping Floor

The survey which found so many virtues in the level floor likewise lists (for the most part) the evils found in the usual sloping floor: (1) person at rear has poor vision; (2) person at front has good vision; (3) feet uncomfortable on sloping floor; (4) sloping aisle is a hazard; (5) more difficult decorating—non-horizontal lines; (6) complicated construction means higher cost; (7) sloping basement ceiling; (8) more steps at entrance; (9) each pew different to fit floor at higher cost.

The Theatre Floor

An entirely different situation is found in theatre flooring, Mr. Betts declares. He says that certain advantages for the moving picture house does not recommend this type of flooring to churches. The church architect views theatre seating as follows: (1) person at rear has good vision; (2) person at front has good vision; (3) feet uncomfortable on sloping floor; (4) sloping aisle is a hazard—steps sometimes used; (5) decorating different from church; (6) complicated construction — very high cost; (7) usually no basements except for equipment; (8) no entrance steps but floor is below grade; (9) special theatre seats are used.

This analysis by Mr. Betts would seem to clearly indicate many advantages for the level floor so far as comfort, safety and economy are concerned.

*Material used by permission of Mr. Betts.

ject to taxation. For instance, a day nursery conducted by the church as its own program would not subject the church to taxation for that part of the building used; but if the rooms should be rented to a private school which charged fees and sought to make a profit from the transaction, legally the church would be subject to tax.

SPECIAL ASSESSMENTS

Churches, however, do not enjoy the privilege of exemption from special assessment taxes for street, sewerage and other improvements made in the community. In the final analysis any tax exemption is a state subsidy to religion. Every tax payer, whether he attends church or not, in this way pays for the support of religion. It would be pressing the matter too far to expect the church to have exemption from the financial and moral responsibilities incident to improvements or a free use of city owned utilities such as water and electricity.

EXEMPTION OF PARSONAGES

The parsonage, rectory, manse, or whatever term we may call it, is not primarily a religious institution, nor is it a public institution. Only when the parsonage is joined to the church or is built on the same piece of real estate could it be tax exempt as religious property. However, the parsonage, like any other residence, can be exempted from taxation by the state legislature, and this has been done in a great many states. Twenty-two have enacted laws giving such exemption. They are:

Connecticut (up to $5000); District of Columbia; Florida; Kansas; Kentucky (one-half acre in city, two acres in country); Louisiana; Maine (up to $6000); Maryland; Michigan; Missouri; New Hampshire (up to $2,500); New Jersey (up to $5000; two acres of land); New York (up to $2000); North Carolina; North Dakota; South Carolina; Virginia; Washington (when on church grounds); West Virginia; Wisconsin; Wyoming.

The exemption of the minister from income tax for the rental value of the parsonage in which he lives is one of the most perplexing problems of our tax laws. He is not exempted on any other income. It probably is not based on religious use but rather on the same principle that applies to a teacher in a private school, or the custodian of a building who must live at his place of employment to do his work. In the above instances the principals are also exempted from income taxes on their living quarters. Its application to date, however, has not taken into consideration our current practice of locating a

(*Turn to next page*)

THE CONGREGATION CAN

Visualize the New Church

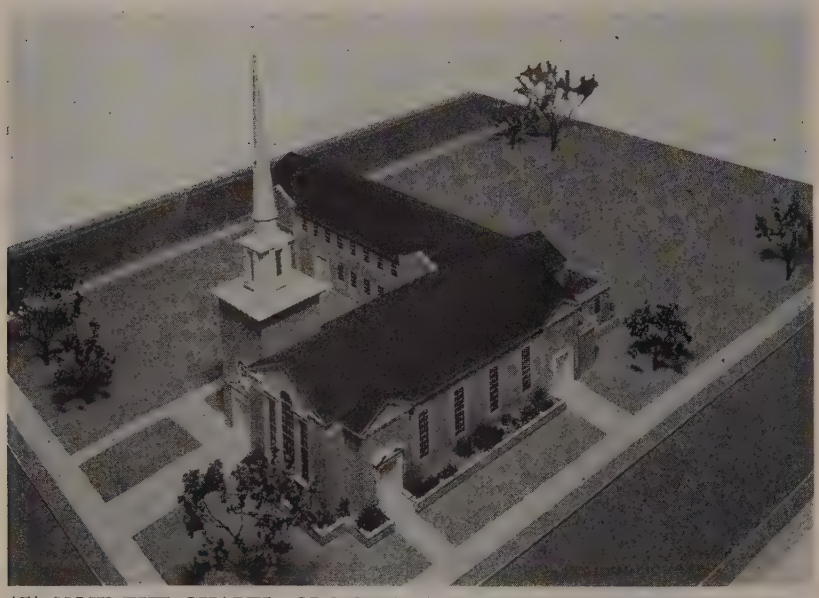
Architect's Preview of Baptist Community Church, Margate, New Jersey

(2) AIR VIEW OF THE ENTIRE CHURCH (MODEL)

(3) AIR VIEW OF MODEL WITH FELLOWSHIP HALL AND SEVERAL ROOMS ALONG SIDE OF IT DELETED

(*Turn to next page*)

(4) COSTS MAY BE STILL FURTHER REDUCED BY REMOVING SMALL UNIT AT THE REAR OF THE CHANCEL



(5) NOW THE CHAPEL, CLOISTER AND A PORTION OF THE EDUCATIONAL BUILDING HAVE BEEN REMOVED

VISUALIZE THE NEW CHURCH

EVERY architect and church consultant finds it difficult to have a committee or congregation visualize the church building he has in mind for them. Many people are helpless with plans and blueprints. The obvious answer is the creation of models, built to an accurate scale.

Architect Harold E. Wagoner of Philadelphia has recently had an experience with the Baptist Community Church, Margate, New Jersey which shows the effectiveness of this kind of instruction. The model of the proposed church was constructed in four sections. Each ¾" on the model represents one foot in the proposed structure.

The architect may first present the complete church by use of the models. In this instance the model represented 300,000 cubic feet. The cost at the present building costs in the area would be approximately $300,000. (see picture 2) If the church feels this is beyond their resources, the architect removes the Fellowship Hall and the rooms beside it which reduced the cubic feet to 240,000 cubic feet and the cost to $240,000. (See picture 3) The next lowering of cost will remove a small unit at the rear of the chancel, reducing the cubage to 211,000 cubic feet; costs are reduced accordingly. (See picture 4) Finally there is left only the worship unit and a one floor educational building. But the cubage has been reduced to 126,000 cubic feet and the cost to approximately $125,000.

The model complete cost $1000 but it did a splendid selling job. It was finished on a Saturday, viewed by the congregation on Sunday and instructions to go ahead with the working drawings were given on Monday.

It is surprising how the local church will resist cutting costs when it sees so vividly just what accommodations will be lost if the cutting of costs is permitted.

When Churches Pay Taxes

(*From page 13*)

parsonage miles away from the church. The solution of that problem will rest with the future.

Within the past few years the Supreme Court of Massachusetts (Worcester District Stewards of New England Conference vs. Assessors of Worcester, 73 N. E. 2cd. 898) held that the district parsonage of the Methodist church was not entitled to tax exemption on the ground that the law exempted only parsonages used by pastors—not administrators.

OTHER TAXES

Church endowment funds whether invested in bonds, stocks, mortgages or lands are taxable unless exempted by a specific statute in the state laws.

The church must pay an inheritance tax on money which is bequeathed to it. The reasoning is that it is a tax on the giver and not on the receiver. This tax, too, may be exempted by specific legislation. A New York State court has said:

> The spirit of philanthropy and charity will not be fostered or strengthened, nor the state enriched, by a system of laws which permits an opulent sectarian church to gather into its coffers, tax free, the legacies of its donors, while the great humanitarian and practical charities of the age must first yield tribute to the state, before they can take that which is given them to do their good works. (Matter of Watson Estate, 1902. 171 N. Y., 246, 262, 63 N. E. 1109)

Some churches still maintain their cemeteries. They are usually exempt from taxation as non-profit institutions.

FINALLY WE ARE DOWN TO THE WORSHIP UNIT AND ONE FLOOR OF EDUCATIONAL ROOMS

FRONT VIEW OF COMPLETED MODEL

The congregation here gets a look at their church as the architect, Mr. Wagoner, went to great pains to have the necessary details for the shore village.

However, the introduction of the profit making cemetery has somewhat complicated the situation and the assessor has the obligation to find out whether the church cemetery is entitled to the exemption.

SOME AREAS OF STATE CONTROL

The concept of separation of church and state does not mean that the religious organizations do not have to obey laws of the land. In many areas they are subject to the laws of the state and must conform with such. Religious beliefs which conflict with accepted standards of morality and necessity are not to be tolerated nor can a local church disregard its obligations to society. There are several areas in which this has been clearly enunciated by state and federal laws.

Zoning Laws. It has been held in several recent decisions that church building as is the case with residential and business building, is subject to local zoning ordinances. It is also apparent today that many residential neighborhoods do not desire the presence of a church, particularly if the activities of such a church include a school for children and social functions. The courts of Maryland upheld a zoning law which barred an Evangelical-United Brethren Church from the Ten Hills Community of Baltimore. In Michigan the Circuit Court similarly held that a United Presbyterian Church was barred by the zoning laws from building in a residential area. The judge said:

> A church is obviously not a nuisance but it still may not force its way in an area restricted to residential use.

In a California case, the District Court commented on the criticism that this violated the freedom of religious worship. He said:

> We find no merit in the contention that the . . . ordinance . . . results in unwarranted restriction of religious worship. The petitioner is not a congregation (1) but builds his property as a corporation . . . the existence of which depends upon the laws of the state. Having such right from the state, the enjoyment of the property is subject to reasonable regulations. The denial of the permit did not prohibit anyone from religious worship and there is nothing . . . to indicate that the church building could not be erected located in an area zoned for that purpose. (Corporation of the Presiding Bishop of Jesus Christ of Latter Day Saints vs. City of Porterville, California. 203, Pac. 2d. 823)

A New York court drawing a fine distinction declared a village ordinance void which prohibited the erection of a church in a zone which did permit the building of municipal buildings, railroad stations, schools, etc. The judge in this case pointed out that the California case, mentioned above, which had been quoted by the defendants did not permit such buildings in the zoned area but limited it to residences.

The church corporation must observe all of the regulations of the state and community building codes as does any other public agency. These codes, in many communities, go very much in detail. They concern the building area, window space, entrances and exits, lighting and toilet facilities and many other considerations. A church must se-

(1) The distinction between a congregation and corporation is discussed earlier in this chapter.

(*Turn to page 28*)

Confessions of a Sermon-Taster

LEWIS H. CHRISMAN*

CONFESSIONS are necessarily autobiographical. Therefore, I begin with two statements concerning myself. One is that I enjoy reading sermons and have read many of them. The other is that I am a layman. When I was a freshman in Dickinson College, I "was made" what in Methodist parlance we call a "local preacher" and once in awhile I was asked to preach. And ever since that has been happening, every now and then.

Perhaps some of these days I may try my hand at an article entitled "Confessions of a Local Preacher," but my memories of my first attempts at sermonizing have at least one painful aspect which has a definite place in these particular confessions. Very early in these initial sermonic proceedings I painfully discovered that I did not have the slightest idea how to proceed in the construction of a sermon. I came across several ancient books on homiletics but got little help from them. Somebody recommended to me a volume of "Sketches and Skeletons of Sermons," which I remember as one of the most barren books that I ever opened. Then as was befitting a good Methodist I got a volume of John Wesley's sermons, but in spite of their merits, I speedily discovered that they were not particularly helpful to a groping sophomore.

I made several other false starts until I was advised that it might be well if I would read a few sermons by a great English preacher, Dr. W. L. Watkinson. This advice I took, and I began to get some glimmers of light. Some of that good Wesleyan's sermons are still on my shelves, their very titles being indicative of their author's spiritual insight and skill with his mother tongue. Among them are *The Education of the Heart, The Blind Spot, The Duty of Imperial Thinking, The Bane and the Antidote* and *The Fatal Barter.*

I shall always remember my high sense of satisfaction when it dawned on me that I was beginning to find my way out of my predicament. I can imagine that at this juncture some ungentle reader, with what he wrongly believes to be shrewd insight, is saying, "The boy preached Watkinson's sermons." This was not the case. Far be it from me to deny that I received many illustrations, sermonic ideas, and sometimes topics from my new mentor. But I believed then, as I do now, that an honest man does not steal material. And I also hold that anybody with a scintilla of individual thinking capacity cannot work over second-hand material without contributing more than he receives, although what he receives often may be better than his own contribution.

Ever since then I have been a reader of sermons. My one reason for doing this is that I like to do so. I receive knowledge, ideas, pleasure, stimulation, and inspiration from this part of my reading. But a sermon-taster finds himself under the defensive. There are other instances in which we have to defend our reading habits. I shall always remember the look of abyssmal surprise of an intelligent but unlettered business man who came to visit me in a hospital and found me reading a paper-back mystery story. He would not have wondered at finding me engrossed in Carlyle, Browning, Kant or Hegel, or somebody else of whom he had never heard, but the idea of a college professor reading Mary Roberts Rinehart! What's the world coming to?

I am sure, however, I have had to do more explaining of my addiction to the reading of sermons than of any of my other excursions in the realm of printed matter. There are two possible types of critics that I shall only mention. One is the occasional academic brother who regards my dabbling in sermons as an intellectual eccentricity. The other is the preacher who has an undercurrent of resentment that a mere layman should trespass upon a field which belongs to others.

But from the very nature of the case, there is one aspect of the matter which cannot be ignored. Let us approach this through a definite experience, which is far enough back in the past to make it safe to use it as an illustration. As a preacher sitting in my library looked in the direction of a bookcase filled with volumes of sermons, he airily remarked, "I know that my sermons are poor but they are my own." I don't remember what I said in reply. I know that neither part of his assertion was open to denial. The point which I wish to stress here is the erroneousness of the fallacious cliché that the only reason for reading sermons is for the purpose of borrowing (?) somebody else's thunder.

Using Thoughts of Others

Another word should be said here about the difficulty of doing this. There are three ways in which it can be done. The homiletical plagiarist can take the stolen material in its entirety to the pulpit and read it. He can hang over a detailed outline. Or he can commit it to memory, which for most of us would be hard, if not an impossible task. We need not worry about unconscious plagiarism. There is no such thing. This particular type of intellectual dishonesty is always deliberate and mostly demands considerable effort. Perhaps the fact that sometimes men have utilized the homiletical productions of others is responsible for the condescending attitude which many preachers have taken toward the printed sermon. Even in the book review sections of some of the publications of theological seminaries volumes of sermons sometimes receive but cursory attention or are completely ignored. But it is hard to see how the art of preaching can be studied without the use of examples. In our teaching of undergraduate courses in composition our modern texts contain many specimens of different types of prose. This approach is based on a principle applicable to the study of all phases of writing and speaking.

*Professor of English, West Virginia Wesleyan College, Buckhannon, West Virginia.

Imagine! Movies in daylight!

You don't have to shut out daylight and fresh air when you show movies . . . or bother with elaborate room-darkening preparations. You *can* use that hard-to-darken classroom for showings. And you *can* leave the lights bright enough for students to take notes during the movie. How? . . .

The projector above—the Kodascope Pageant Sound Projector, Model AV-072—has a *Plus-40 Shutter* that throws *40% more light* than standard shutters. Yet, its super-brilliance costs you not a penny more.

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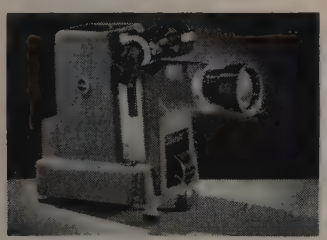

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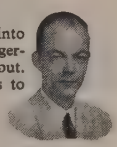

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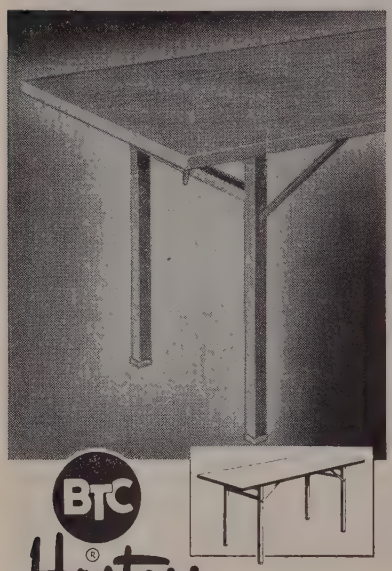

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Years ago I came into contact with several graduates of a small theological seminary who all preached after the same old-fashioned, cut-and-dried pattern. They had been repeatedly warned not to stifle their originality by contact with printed sermons. The result was that their preaching style was stiff, formal, and essentially ineffective.

And the danger of getting into such a deeply beaten track is not confined to the homiletical apprentice. Only dead things stay put. Methods of public speaking which are effective in one period do not bring results in the next. The florid, oratorical style which most of us were inclined to cultivate in my own college days would get us nowhere today. In the early forties I heard a sermon which in thought and approach suggested the preaching of 1895. Although some of the older members of the congregation got a nostalgic pleasure from it, the preacher was speaking a language which meant little to most of his hearers. But I can hardly imagine myself writing on this subject without referring to the chapter on "The Preacher and Sermon Literature" in one of the most original, delightful and rewarding of homiletical books, *The Pastor-Preacher* by Bishop William A. Quayle, a volume unfortunately out of print. A single quotation cannot come within miles of giving a complete idea of what Bishop Quayle says about the value of contact with sermonic literature but here are five sentences which hit the nail right on the head:

"Any man engaged in any department of activity should be familiar with what others in his business have thought, said and done. The musician owes it to himself to know what his confreres have done. What the masters have wrought is of consequence to a craftsman. What a witless painter it would be who would not look at any canvas any of the mighty men had touched into immortality. Yet not more witless he than the preacher who does not familiarize himself with the sermons the Boanerges-men of his vocation have preached."

When I began to think about this article I took from the shelves and leafed through a book entitled *The Message of the American Pulpit,* which I put together about 1930. I make haste to say that I cannot be accused of advertising this work, since it has been out of print for many a year. I simply want to pass along one of the thoughts that came to me recently as I refamiliarized myself with it. Its contents consist for the most part of excerpts from sermons preached in the latter twenties. Reading these passages impressed me anew with the wide range of material having to do with the spiritual interpretation of life. It is hard to imagine a person of alert mind and a reasonably wide range of interest not being stimulated and inspired by the insight and power of the prophet.

But my excursion within the covers of my own modest volume caused me to turn to another chapter in the story of my contact with sermons. In the early thirties there came a time when my funds for buying books were decidedly limited, but even then I did not entirely eschew sermonic literature. In these days Harpers published a series of books of sermons, little blue books containing ten sermons, one a month, price a dollar. As these books look across from the shelf which they almost fill I remember how much they meant to me spiritually and intellectually in those lean years.

Possibly some were better than others. And occasionally there was one outside of my area of interest. But taking them all in all, they represent the American preaching of those days at its best. The other day I began to examine a few of them to refresh my memory in regard to several titles and I found it hard to get away from them. In fact, it was several hours before I could do so.

Since so many of them have been of such great help to me across the years, I hesitate to pick any of them out for special mention. However, I rather arbitrarily select a few. There is *Like a Trumpet* by Charles E. Jefferson. Whenever I find a young preacher having difficulties in mastering the difficult art of sentence structure, I send him to this book. Jefferson's sentences are clear, vigorous, and compelling. His style is in no danger of becoming out-moded. Five other distinguished books in this series are *The Unemployed Carpenter* by Ralph W. Sockman, *A Pillar of Stone* by McIllyar Hamilton Lichliter, *The University of Experience* by Lynn Harold Hough, *Taking a City* by Douglas Horton and *A Man of Property* by Harris E. Kirk.

Sermons Mirror an Age

I have chosen this segment of my reading of contemporary sermons for illustrative purposes. I could go farther back or nearer to our own day for examples. The sermons of any period mirror the currents of life that lie behind them. Examples of this could be multiplied. The deeper life of the Puritan England of the seventeenth century is reflected in the sermons of men like Thomas Goodwin, Richard Baxter, and John Bunyan. If, along with the works of these preachers, we would study the sermons of Jeremy Taylor with their cloying imagery, their luxuriant beauty, and their noble spirituality, and also the vigorous, sinewy, epigramatic preachments of Robert South, militant in his anti-puritanism, we would come very

near to having the whole thought life of the century stretched before us. Another illustration of the preacher as the interpreter of an age is John Wesley. No man stood nearer to the center of eighteenth century England than did he. His sermons, therefore, inevitably interpret the varied trends of his age.

Interesting and rewarding reading as are some of the sermons of earlier days, my own preference is for those of our own day. All real preaching upholds the spiritual verities. But the preacher does not speak from a vacuum. He talks to people. His message has to do with the life right around him which he could not avoid sharing if he would. The sermon interprets the trend of the times and makes a personal appeal. Goethe says, "The day cannot judge the day." Therefore, one should be cautious in expressing ultra-positive opinions. Yet the more I think about the matter, the more firmly I am convinced that the preaching of today measures up to the best of our noble heritage from the past. I close with another quotation from Bishop Quayle: "Read the mighty preachers—that is the advice."

The Cradle of Our Faith

(*From page 10*)

with initial letters in red and Scripture quotes in blue. The typography, planned by the noted book designer, Carl Hertzog, is artistic and readable.

Two separate editions of this book are being released. The standard edition is offered at three dollars per copy as an introductory price until January first, after which the price will be $3.75. A deluxe edition selling for five dollars will be bound in a buckram binder and lithographed on premium grade Stippletone paper. The first two thousand of this deluxe edition will be autographed by the author. Newsfoto Publishing Company, San Angelo, Texas, is publisher of the book and deserves much praise for this excellent job.

I Still Believe in Preaching

(*From page 8*)

as free from manuscript as possible, for as all experience attests, a manuscript is a non-conducting medium, which interposes a barrier between the preacher and his congregation. A read sermon is apt to be a dead sermon. Some preachers may feel that they do not have the ability to preach without notes, but by careful preparation and diligent practice, this art may be acquired.

Preaching which fulfills the above specifications, will unquestionably meet with a favorable response today. For, it is still by the foolishness of preaching that it pleases God to save men.

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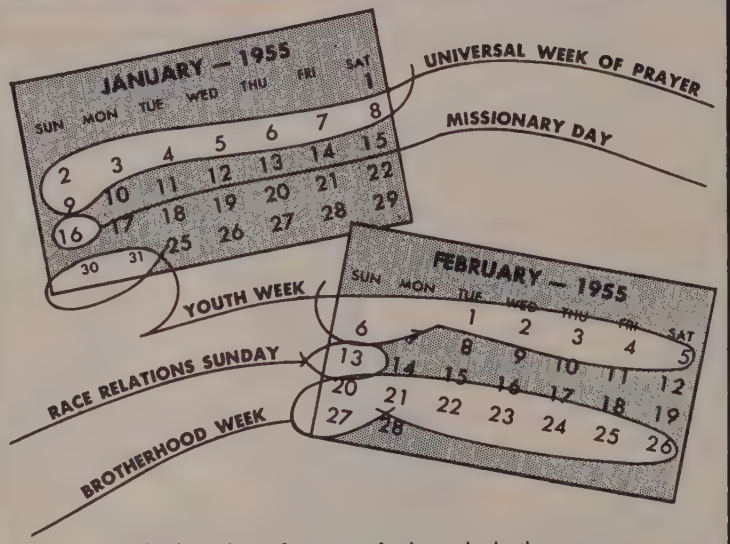

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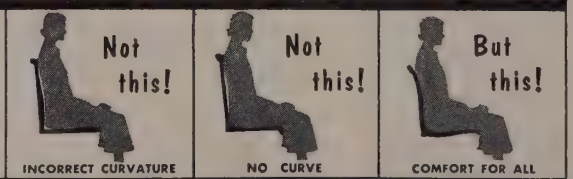

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I set my dream boat out to sea,
I watched it sail with rapt'rous glee;
From stem to stern it gleamed snow white,
The white of purpose pure and right;
Its flag was red with my own life blood,—
I had plunged it deep in the pulsing flood;
From depths of my soul its cargo came,
'Twas illumined with Hope's eternal flame;
It sailed and sailed—then storm it broke
And crushed my boat with one fell stroke!

Again I wrought with earnest care,
With blood and tears and many a prayer;
I launched my boat on a diff'rent track,
Again it crashed—my sky went black!
Still other boats I built in vain,
They tossed like shells, they burst in twain;
For years I toiled nor counted the cost,
They ne'er came back, they all seemed lost;
In deep despair I bowed my head,—
"What use to live when dreams are dead?"

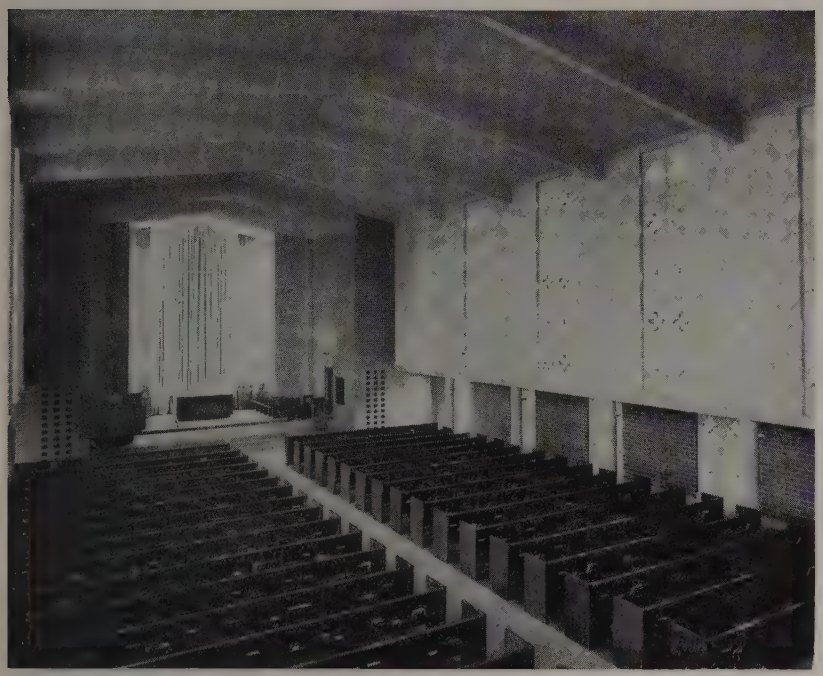
An arm around me close was thrown,
My Pilot spoke in tender tone:
"Fear not, my child; your sobbing cease;
For lo, the Master of the Seas
Has salvaged every boat you've sent,
No ounce of strength in vain was spent;
And from the wreckage of your dreams
He's built a boat that towers and gleams;
Nor heaven nor hell nor sea
Can wreck the boat He's built for thee!"

Long had I loved my Pilot rare,
I knew Him to be divinely square,
And so I took Him at His word,
I gladly grasped the truth I'd heard;
I still send out my dream boats fair
And when they crash—ah yes, I care!
But I wait the boat of my Father's plan,
It's sailing toward me swift as it can;
For earth nor heaven nor hell nor sea
Can wreck the boat He's built for me!

Mary E. Morse
Jacksonville, Florida

New Radiant Heating System for Churches

GLENN L. BLACK*



INTERIOR, FIRST PRESBYTERIAN CHURCH, SAN BERNARDINO, CALIFORNIA

Hot air radiant floor heating supplemented by convector wall openings.

Photo by Culver Heaton, A.I.A. Architect

A CONTEMPORARY trend in church design away from the huge, cold masonry edifaces of the past has wrought equally significant changes in church building materials and furnishings. One decidedly important innovation has been introduction of warm air radiant heating into such structures, where large volumes of space must be heated, and in which hot water radiant systems have been unsuccessful in solving the problem.

Warm air radiant floor panel heating for churches has come of age. Thousands of years ago the Asians evolved and used a system of heating in which they built fires below floor level at one end of their buildings and passed the products of combustion through clay tunnels beneath the floors to the opposite ends of the buildings and into a common stack. The hot gases passing through these channels gave off heat. This was the original man-made form of radiant heating.

Later, the Romans continued this practice of heating their baths and assembly halls, going a step further and using walls as well as the floors for transmitting the hot gases, however. The same basic principles used in those yesteryears are again followed by heating engineers in present day systems. Progress has been slow, because engineers who attempted to re-pioneer this principle of heating had to use materials primarily intended for other applications.

An ever increasing demand for warm air radiant heating systems, with flexibility of design and giving adequate floor strength led to the development of the "airfloor" form. One such system, in fact,

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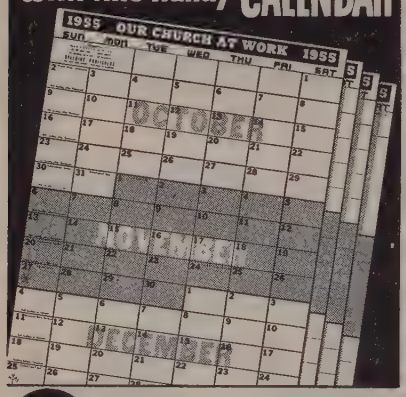

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CONVECTION OUTLETS BEING INSTALLED

This picture shows the airfloor forms for radiant heating and, also, the connections to the convection outlets. ***Photo by Glenn L. Black***

is known by that name and has been installed in more than eighty churches during the past four years.

Largest installation to date has been in the new First Baptist Church at Salt Lake City, where 44,000 sq. ft. of heating was involved. In California it has been used in two award-winning churches designed by Culver Heaton, A.I.A. One was a church costing only $25,000 while the other exceeded $150,000. The latter, the San Bernardino, California, First Presbyterian Church, was given the Church Architectural Guild of America "First Award" in 1953.

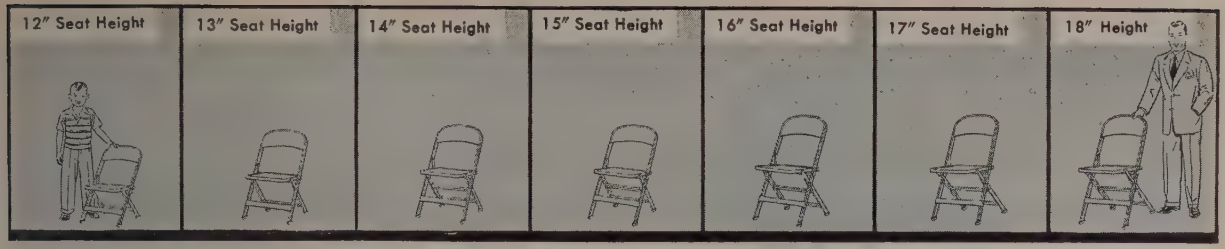
About warm air radiant heating, Heaton says: "The equipment and techniques developed by the Airfloor organization are definitely in keeping with my idea of using to the utmost our technical skill and equipment to produce the best effect for the least expenditure. All the previous attempts, such as using concrete pipe and hollow blocks, have been clumsy and ineffective.

"My approach to church design," Architect Heaton states," is to accept the obvious rather than the traditional. In this matter I have decided that if a lady's feet are warm, she believes she is com-

CLOSE-UP OF AIRFLOOR FORMS

This picture shows the Airfloor forms locked over a two inch slab of concrete. When the covering concrete has been poured there is offered continuous air space for heat in the floor. At the center you will notice outlets through which the hot air will pass for convective heating. The photograph was taken during the construction of the First Presbyterian Church, San Bernardino, California.

Photo by Glenn L. Black



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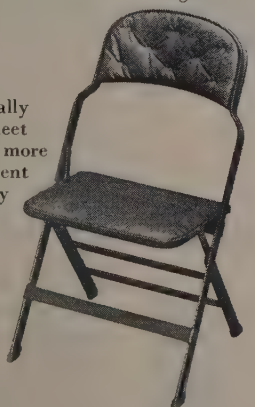

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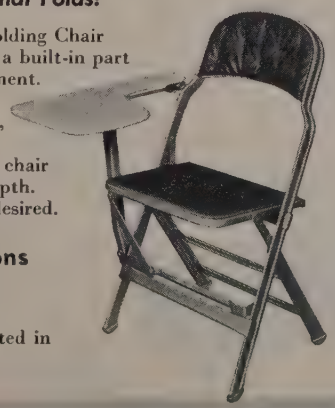

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fortable, and of course she is when Airfloor is used.

"I used Airfloor because I am constantly seeking methods of achieving two or more results with one expenditure. In this case I accomplished three: convected heat, radiant heat, and at the same time, ventilation."

The San Bernardino church seats 750 people and all areas are heated with the Airfloor system. As to cost, a true picture would require comparison with other means necessary to provide the same three aims, but since there is no other single system that will provide them, comparison would have to be made with a forced air system, probably—and this provides *only* convected heat and ventilation. In this church, the architect points out that as a result of careful study, he found that for a very nominal additional expenditure this one system (Airfloor) would achieve all three ends and give a superior job.

The Airfloor system is an ingenious method for pouring a hollow concrete floor slab containing a continuous chamber which can be used for heating or cooling. It depends on a 26-gauge steel form, 1-ft. square and 3¼-in. high, in the general shape of a groined vault (somewhat like the vaulted domes of yesterday's large churches). On top of a 2-in. slab of concrete, these interlocking forms are put together to cover the entire floor area. The floor slab covers the forms to a depth of 2 in., so the total floor construction is thus 7¼-in. A 3½-in.-diameter concrete column is formed for support at each corner of the groin.

A major feature of this system is its application of the "split" system principle mentioned before. It thus provides radiant and convection heating as well as simultaneous positive ventilation. Convection heating provides quick pick-up through floor and wall registers; heat is cut off when the room temperature reaches the desired level. Continued uniform heating throughout the entire area comes from the warm air radiant floor panels.

Other advantages of this system include hot air stratification elimination. Positive, no-draft ventilation and frequent air change with all circulating air being passed through filters; zoning control with manual or automatic controls; quicker heat pick-up and cool-down periods resulting from a comparatively thin concrete slab; and oil, gas, or coal fired furnaces can be used—these are additional advantages.

Warm, dry, ventilated floors, wholly acceptable to manufacturers of cork tile, vinyl, asphalt tile, and the like, is another asset. There is no sacrifice of structural strength in the floor either. Distracting equipment noises are absent, and maintenance costs are held to a

(*Turn to next page*)

They Say; What Say They? Let Them Say

HE LIKES THE SPECIAL EVENTS CALENDAR

Editor: *Church Management:*

Your Special Events Calendar is of great value and interest, especially in making a month's church calendar and in aiding the music director as to topics.

Allen L. Barrett,
Ovid, New York

A DEPARTMENT OF HUMOR

Editor: *Church Management:*

I want to commend and congratulate *Church Management* for the new department of humor so auspiciously inaugurated by the article in the October issue. Hall, J. O.: Minister Officiates at Daughter's Wedding. While not so labeled I can only assume that this is a delicious burlesque, as when, standing at the altar he gave public and well deserved thanks to Mel Anderson for giving the bride away, etc. I did think that he might have included the church janitor in his gracious acknowledgements, but doubtless he knows the value of restraint. Give us more good laughs like this. Around this institution the reputation of your paper is much enhanced as this gem is passed from hand to hand.

Paul T. Stonesifer,
Lancaster, Pennsylvania.

McCARTHY IN CHURCH MANAGEMENT

Editor: *Church Management:*

In the first place, I want to congratulate you on your outstanding issue of October, 1954. It is one of the most interesting and informative I have seen you turn out. Unfortunately, however, it is somewhat marred by a portion of the article on Communism by Ellis H. Dana.

His reference to Senator McCarthy, wherein he calls the Senator a false prophet appears to contradict all else within the otherwise excellent article.

Personally I have followed the work of the Senator against Communism assiduously and in so doing I have marvelled at his ability to ferret out the enemies of our God and Country and expose them against the pressure of both Communists and scheming politicians.

In general principles I am not what might be called a McCarthy adherent, as it is quite apparent that he had many opportunities to carry on his work in a manner much more polite and diplomatic than he did. However, with all his personal faults, I can't help but admire his patriotic tenacity of spirit and his wonderful accomplishments in fighting our common enemy.

It was not until he commenced to investigate the departments of our Federal Government and our Army and Navy that he became widely advertised, and, contrary to what one should expect, he then met with severe criticism and censure. If this were a political letter I would enter into greater detail, but inasmuch as it is not, I shall call your attention to but one minor factor which is indicative of the value of the Senator to our country, and that is the outright testimony of Army Secretary Stephens at the time of the Army-McCarthy investigation, to the effect that although the Army was in process of investigating Communist infiltration in the Army, nevertheless Senator McCarthy's work greatly speeded up the process.

The point I wish to make is that while Mr. Dana's article rightly condemns Communism, he has apparently joined forces with those who have continually blockaded the work of the Senator by publicly stating that "We became confused and fearful so that we listened (or all too many did) to a *false prophet* in the shrieks of a Junior Senator from Wisconsin." Mr. Dana did not qualify that and until he does explain it in full and can prove that Senator McCarthy is a false prophet, Mr. Dana automatically stands in line with the enemies of our Country, the Communists and those others who have deliberately attempted to retard the Senator's progress.

It must not be forgotten that the said Senator was assigned to this job by the Congress of the United States. He is fulfilling his mission fearlessly according to his lights and best ability and as a very prominent person recently remarked to this writer, McCarthy is owed a debt of gratitude by the entire Country."

C. Godfrey Poggi
Elizabeth, N. J.

New Radiant Heating

(*From page 24*)

minimum. Airfloor usually is less expensive than hot water radiant heating despite its added features of split-type heating and ventilation combination.

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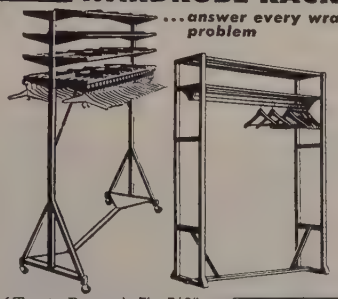

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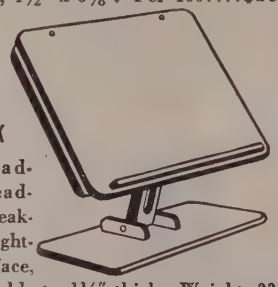

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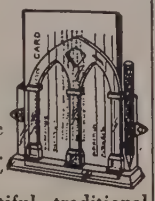

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Matheson's Hymn of Love

FRANK H. BALLARD*

WE have recently returned from Scotland where we have enjoyed the mountains and the lochs, the magnificent moors and the mysterious forests. No wonder her sons and daughters, who are apt to wander far, are ready in any company to sing the praises of their motherland, for in the Highlands especially there are such scenes of variety and grandeur that even an Englishman is tempted back again and again.

But a nation is made by its people and their traditions more than by its natural beauty, and again and again as we passed through cities and villages I was reminded of historic events and brave deeds. Not least, I was reminded of religious struggles and of our indebtedness to a wonderful succession of great scholars and preachers. I found myself, for example, thinking of George Matheson who gave us the hymn "O Love That Wilt Not Let Me Go." I felt that while under the spell of his motherland I should like to write about him and the hymn which has become so popular.

Matheson himself attributed its success to the tune. How far that is true I would not venture to say, but the remark sheds light upon Matheson himself. Many of us are hemmed in with a sense of our own importance. Even preachers of the Word can and do stand in the way when they are trying to proclaim the gospel of grace. But Matheson was not like that. He was a scholar, a writer, something of a mystic, but his greatest gift was a quality of heart, a simple modesty that made it possible for deep to call unto deep.

But the quality of the hymn is to be found not only in the writer's modesty but in his religious experience generally. That, I suppose, is true of all good hymns and all religious poetry. You can have verses that are as correct as one of Euclid's propositions, but they never set fire to anybody. Usually there is a particular experience behind a really moving hymn and even if you are not told what it is it insinuates itself into your heart. We do, however, know what lies behind these verses. It was the day of a sister's marriage and Matheson was alone in the manse. "Something happened to me," he wrote afterwards, "which was known only to myself and which caused me severe mental suffering. The hymn was the fruit of that suffering. It was the quickest bit of work I ever did in my life. I had the impression of having it dictated to me by some inward voice rather than of working it out myself. I am quite sure that the whole work was completed in five minutes, and equally sure that it never received at my hands any retouching or correction."

That is an important statement and must be carefully considered. Now, first, the rapidity of the work. Anyone who studies literature comes every now and again upon such a remark. "You ask me how I write," said one recent poet. "I wait for a thought, an idea. I never make any attempt to write until it comes to me. I simply go on with this quiet country life, content to wait, knowing for certain that it will come sooner or later." It is the same with music. I have read of one of our great composers sitting at a concert and listening to the rounds of applause that came after the first public performance of his greatest work. "It came from above," was all he could say as the tears trickled down his cheeks. He felt he was not anything more than the medium. Make no mistake about it, he could not have received and transmitted the music had he not laboured long and well at the technique, but it is a common experience with the greatest artists that they can do nothing until the inspiration comes. It is true in religion, too. The saint speaks of heavenly visions, the humble man of faith speaks of divine guidance, the mystic hears voices. But they would not have seen visions or dreamed dreams if they had not continued in prayer even when it seemed a dull and unrewarding exercise.

THE FRUIT OF SUFFERING

The other thing to notice is that the hymn was the fruit of suffering. What the particular trouble was Matheson kept to himself. It has been said that he

*Former moderator of the British Free Church Council, now serving the church in Linton, Cambridgeshire, England.

was jilted by the woman he was to have married, but I can find no confirmation of the story. But suffering appears so often that one is reminded more of the French proverb: "Suffering disappears, but the fact of having suffered remains always with us."

I will name two things that clearly caused pain in Matheson's life. The first was doubt. Can you imagine what it is to be a minister of the gospel, to go to a pulpit and preach with unction, then to go home and tell yourself that you have said what you didn't really believe or demanded of others what you would not give yourself? It is not an uncommon trouble in ministerial consciences, and if a man is very sensitive it can be like hell. Matheson was that kind of man, and his enquiring mind led him often to doubt the accepted orthodoxy. The struggle became so intense that he resigned his charge. Fortunately there were wise office-bearers there who knew their man and were assured he would win through. They were so wise that they refused to accept the resignation and reaped their reward in one of the richest ministries in Scottish history. Doubt may be devil-born. It may also be growing pains to fuller truth.

Matheson also suffered from blindness. How easy that is to say! How dreadful to experience! To know that sight is failing, and that soon the morning will be as dark as the night! Matheson went through all that and felt the time coming when he would not see the mountains or the flowers, would hear the winds rustling the leaves, but never see the trees bending to the storm; would sit among books but be dependent on others to read to him; would preach from pulpits but never see a congregation. Yet he retained an infectious cheerfulness, and trained other senses so well that no one dared to pity him. Somewhat after the manner of the blind Milton, he spoke of an inner light all the more perfect because of physical blindness. He must have known Milton's prayer by heart:

So much the rather thou, celestial light,
Shine inward, and the mind through all her powers
Irradiate; there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.

LOVE, LIGHT, JOY, CROSS

Don't you feel the fruit of pain in these familiar verses? But as you read or sing think not only of it, but of the gospel truth that shines forth in every line. *O Love that wilt not let me go.* It reminds me of Francis Thompson's

(*Turn to page 60*)

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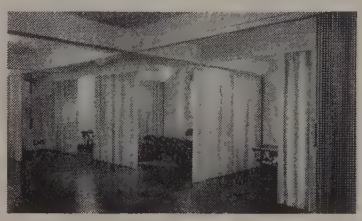

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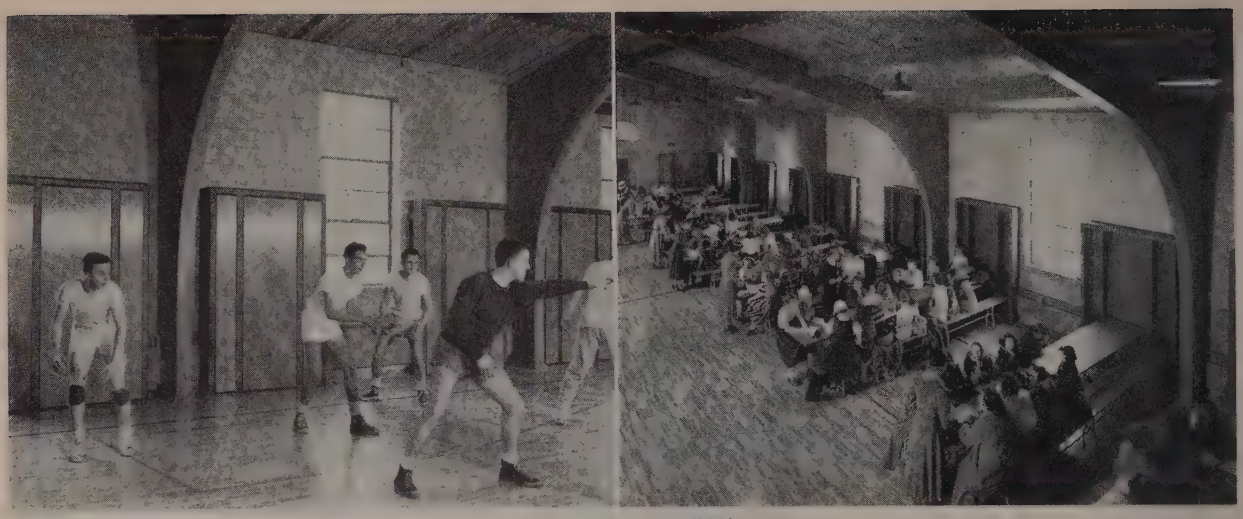

VERSATILE TABLES

At Left: **Tables are folded into the wall making the gym floor available for basketball.**
At Right: **Tables are let down from the wall and furnish the base for class work. They are sufficiently stable for orderly class instruction.**

Folding Wall Tables Create Multiple Service Room

THE Bethesda Missionary Temple of Detroit, Michigan, had one large hall and many programs, a predicament demanding immediate solution if the church was to avoid curtailment of some of its many educational and recreational activities.

The question requiring an answer was how to use one large hall as a gymnasium, Sunday school class room, banquet hall and library. The Hall adjoins the main church edifice and provides for the space needs of the 2500 member non-sectarian congregation's recreation and educational needs. James Beal, the minister, solved the problem by selecting Schieber Port-A-Fold folding tables and benches, equipment which is easily folded into wall cabinets when the Hall is to be used for sports or other activities.

Fifteen Port-A-Fold units fold into against-the-wall cabinets mounted on an exterior wall which contributed to an economical installation since regular building blocks were used for the wall and no special construction detailing was necessary.

Tables and benches of the units which seat up to 20 persons, fold into the vertical cabinets which protrude only 7 inches from the wall, five inches less than the arch braces. They consume no floor space needed for basketball games played in the room and since all edges of the cabinets are rounded, they offer no hazard.

Important advantages of the Port-A-Fold model is that the tables and benches detach from the wall pockets and can be rolled to any position. When holding banquets, the Bethesda group used the tables only, with banquet chairs. This is possible since the benches are not attached to the tables.

Tables and benches are unfolded but left attached to the pockets for conducting Sunday school classes. This provides all facilities for the individual groups and facilitates quick return of the equipment to the pockets when the sessions are completed. The arrangement has the additional advantage of keeping the classes better organized and separated. In commenting on the efficiency of the new equipment, Mr. Beal stressed the importance of wall pocket design and elimination of the storage area which is required with conventional tables and chairs. For further information about this equipment, write *Church Management.*

When Churches Pay Taxes

(*From page 15*)

cure a building permit from the local municipality or other authority before it can build; then it is subject to regulations of the code which refers to churches. Freedom of assembly for worship does not give freedom from restrictions made for public safety.

CONTRARY TO PUBLIC POLICY

In two instances the state has interfered in religious matters where such religious practices seemed contrary to public policy. One religious practice of the Chinese is to move the bodies of their dead back to their native land. The courts upheld a statute stating that this practice is illegal except under a license of the Board of Health and insisted that it did not violate the religious rights of the Chinese. Several decisions have sustained the right of the state to resist polygamy though the practice may be in harmony with the religious faith of the practitioners.

In one decision on this subject the court phrased a very interesting distinction between marriage "for time" and marriages "for eternity." The law does not interfere with marriages for eternity.

> A marriage for eternity is a thing for which the law takes no cognizance, and by which no party is legally bound. It amounts to a mere abstract belief in a form of polygamy with which the civil powers have no concern. Constitutions and statutes care nothing about what men believe with reference to a future existence. . . . It follows that a believer in the Mormon religion can, so far as the government is concerned, by "celestial" marriage or marriages for "eternity" create a harem for himself in the other world, provided he is able to avoid more than one terrestrial marriage at any one time.*

---

*From American Church Law by Carl Zollman. West Publishing Company, Indianapolis.

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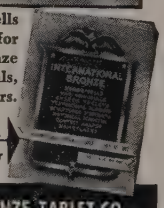

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Churches are subject to the laws regarding public nuisances as are individuals. While most states have laws which protect a worshipping church from unnecessary noise, rowdiness and unwelcome guests, at the same time it holds churches responsible for orderly services. While the courts have held that vendors of religious tracts and books do not need a license, it has acted differently in regard to street parades and carnivals held under the auspices of the churches. Unless especially exempted under state legislation, churches must obey anti-gambling laws. In some states churches and charitable organizations do enjoy exemptions.

CHURCH LIABILITY

The church society, of course, is liable for contracts made in its name and for damages caused to others by intent or unintentional carelessness. This is not an inherent right but one which rests upon statute laws by the various states. This entire area is in a period of evolution. The responsibility of a church to its employees needs restating in law because before our present generation a church had few employees; many of them but one full time employee, the pastor. As legislation has been passed protecting employees, churches have had many exemptions. It has been difficult to include clergymen in the workmen's compensation act because the minister is so much a master of his own time.

In a Pennsylvania case a minister called to arrange for a funeral did not go directly to the place of assignment but drove to another community on an errand of his own before making the call. The accident occurred on this bytrip. The courts held that he was not an employee of the church at the time of the accident because he was on an errand for himself. Had an accident occurred injuring the sexton or some other employee of the church while on duty in the building, such employee would doubtlessly be awarded damages by the court. More and more states are making it possible for churches to participate in the workmen's compensation acts which protect employees in this way.

Laws have also been lenient so far as churches are concerned where worshippers, volunteer workers or visitors suffer injury while in a church building.

In recent years, since churches have maintained full time programs, there has been more pressure upon churches to observe all liability laws. Building codes now generally include churches. Dark hallways, litter strewn passages, varying floor levels which are dangerous are the cause of damages and for these churches have been been assessed damages in case of injury. A Wisconsin

court has held that the failure of a church to properly light a stairway, and its permitting a floor to become oily, greasy or slippery, constituted a violation of a state statute because of its omission to maintain the building in a safe condition.

An Appellate division of the Supreme Court in New York State ruled that a church society owed to those who entered its doors "a duty of reasonable care." Its failure to keep stairs and hallway lighted was a neglect of this duty. So the visitor injured by such neglect was entitled to compensation.

REGULATIONS WHICH PROTECT CHURCHES

Most states have aided organized religion by protecting the worshipping congregation from nuisances and annoyance. Laws for Sunday observance still remain in many states. There is a growing liberalization which permits in many communities games, races and entertainments prohibited in the earlier legislation. But business houses are usually closed on the Christian Sabbath and churches are protected from noisy gatherings which might interfere with worship.

Zoning laws usually protect churches from saloons, taverns, places of entertainment and sports which might interfere with worship.

While the state is very reluctant to enter into a religious quarrel, its courts will arbitrate disputes where a matter of fact or law is involved. In a New Jersey case a Baptist church denied to members delinquent in their dues the right to vote at a church meeting. The unhappy delinquents appealed to the court which ruled that they had a right which could not be taken away because of such delinquency. Had the constitution of the church specifically provided for such denial, the decision of the court might have been different.

In an Ohio case the Court of Common Pleas upheld the Methodist Conference which appointed to a church a minister whom the majority of the local church did not wish. The decision of the court was based on the practice of the Methodist Church which gives the conference the right to appoint ministers to the local churches.

In a California case, involving the dismissal of a minister, the court held that the civil courts had the right to inquire into the regularity of the procedure. Here again a Baptist church was involved and the court reasoned that inasmuch as there was no higher judiciary to which the aggrieved members could appeal, the court had a moral obligation in the matter. (Providence Baptist Church of San Francisco vs. Superior Court of San Francisco, 251 Pac. 2d. 10)

In a Missouri decision the court laid down the principles of court interference with local church action. In Trott vs. Lambeth, Mo. App., 195 S. W. 2d 524, the court said:

> If the problem was whether the pastor was preaching a theology contrary to the denominational doctrine or conducting religious services in a manner out of harmony with the ritual of the church, it would clearly not be within the province of a court to interfere, and the controversy would have to be settled by the church tribunals. But where, as here, the question presented is whether the property and funds of the church are being handled in accordance with the by-laws and rules of the church corporation or such by-laws and rules are being properly observed by the governing body of the church, those aggrieved may seek redress through court action.

THE FEDERAL GOVERNMENT AND CHURCH TAXATION

To date the only area in which the Federal Government comes into the church picture is in the District of Columbia and in the Social Security laws. Church employees pay income tax as citizens of the state, not as servants of the church. For some time churches have had an option of giving their employees the protection of the Federal Old Age Insurance plan. Under this plan churches share with the employees in payments into the fund.

There has been a reluctance on the part of the government to include clergymen in this system. Recently, however, the way has been opened so that they may take advantage of the plan on a voluntary basis. In this plan the church does not share in the payments but the entire responsibility has been left to the minister of the church.

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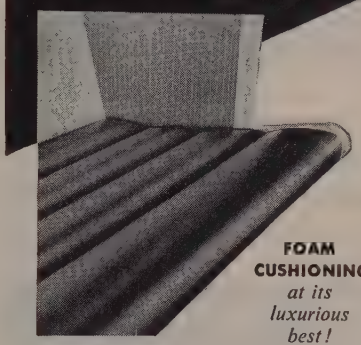

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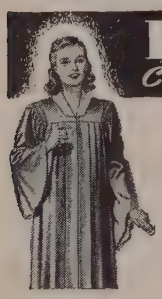

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Visiting A Military Preacher's Kid

MILTON THOMAS*

THIS procedure may not help anyone else and it might not work again for me so I present it for just what it may happen to be worth. I am omitting all names and places to save anyone embarrassment. But on our recent vacation we planned to visit our son, Joe, who was in basic training at one of Uncle Sam's military training posts.

We had received the customary form letters when our Joe entered the service from the chief chaplain and the commanding general of the base where he was assigned. The chaplain's letter described the religious program of the base. The general's letter explained what they were trying to do with the men in developing physical and spiritual citizens besides their technical training. He also told us when our Joe could receive his first pass and the week-end he could have his first visitors. He suggested that we visit our son on that week-end.

As our vacation neared I wrote an answer to the general's letter thanking him for all they were doing on the base for our Joe. Then I explained to him that I happened to be a Methodist preacher and would find it impossible to visit him on that or any week-end. But I told him we were planning to spend a certain designated three days at his base on our vacation tour and that we hoped we could see our Joe.

Shortly I received a very gracious letter from the general expressing pleasure that we were to visit the base, hoping that we would enjoy seeing how the various activities were carried out, and promising a pass for our Joe on those designated three days. Consequently we enjoyed a very pleasant visit at the base including our Joe's being excused from his responsibilities for those days. And our Joe doubted that he would have had that extra time had I not written that letter.

No, it wasn't any planned strategy of mine; it just happened that way. The deeply religious might have called it providential. It might not work again and it might not work for any other preacher with his own Joe in basic training. I merely present our experience for what it may happen to be worth.

*Minister, Methodist Church, Clintonville, Pennsylvania.

YOU CAN'T CHANGE HUMAN NATURE?

The people who try my religion more than any other are those who meet every proposal for human betterment or change with a superior smile and the old statement, "You can't change human nature." Someone said, "There's more downright blasphemy in that sentence than in a tent full of top sergeants." There is more downright atheism in that attitude than in all the professed Godlessness of Russia, for at least Russia believes that *something* can be changed. It is a denial of the whole New Testament. From "the year 1," people have been saying, "You can't change human nature." That is nothing but a rationalization of defeatism, the refuge of prodigals who won't go home, the resistance of the secular man to the call of God within his soul to get up and be himself, the self for which he was created.

From
"Horns and Halos in Human Nature"
by J. Wallace Hamilton
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U.S. CHURCHES RUSH FLOOD RELIEF TO WEST PAKISTAN

Church World Service has rushed gifts of over $100,000 in anti-malarial drugs, vitamins, and clothing to flood-stricken West Pakistan where 3,000 villages have been inundated. Supplies consist of 250,000 sulphadiazene and 500,000 metaquine tablets, 1,000,000 multi-purpose vitamins and 1037 bales of clothing. Rev. Arnold B. Vaught, associate executive director of CWS, said that special contributions for this program were made by the United Presbyterian Church, the Presbyterian Church, U.S.A., and The Methodist Church. CWS is the interdenominational body handling relief and rehabilitation problems for 35 Protestant and Eastern Orthodox denominations in the United States.

LONELINESS

The evening star hung
Like a single anguished tear
On the cheek of night.

Myrtle Key Mason,
Jacksonville, Florida

Room for Differences

RICHARD R. HULBERT*

SO each of us shall give account of himself to God. Romans 14:12

I spoke one day to a person who did not think as I did on religion. He was a sincere person and his Christian faith was well-founded; but as he insisted on his point of view he said, "I suppose you will think I am intolerant. I am intolerant. I don't believe one can be a true Christian and not be intolerant."

That seems to be a common opinion. If we are truly religious we must believe in something that sets us apart from other men. How can one be religious without being partisan? If I may speak humorously of it, though it is no laughing matter at all, it makes me think of the Vermonter whose church was debating the purchase of an organ. He was asked which he favored, installing the new organ or keeping the old. His answer was, "I haven't quite made up my mind, but when I do, I shall be very bitter about it."

Can we be sincerely religious and maintain our set beliefs without being intolerant? Doesn't religious conviction of necessity set us apart in opposing camps? Isn't this the price of faith, intolerance?

There is a remarkable chapter in Paul's letter to the Romans which sheds considerable light on this problem. It is the 14th Chapter, which we read earlier in the service. Paul wrote this letter about thirty years after the death of Jesus to the church in Rome. He wrote it in preparation for a visit which he expected shortly to make. He was facing one of the perplexing problems which was troubling most of the Christian churches. As you may know, most of these early Christians were also either Jewish believers, or had come under the influence of Judaistic thought. Some were quite orthodox Jews, others were Gentiles who had believed in the God of the Jews and listened to the teachings of the rabbis. Now, you can see the problem that they faced when both these rather strict Jews and these very unorthodox gentiles came together into one body as believers in Jesus Christ. A good many of the strict Jews insisted on much of the old Jewish ceremonial. The other party insisted with equal conviction these customs and forms and beliefs which had nothing to do with their fundamental faith in the Saviourhood of the Lord were unnecessary. So there were those who ate pork, and those who didn't; those who were circumcised, and those who weren't; those who observed Saturday as the Sabbath, and those who observed Sunday; those who fasted, and those who never fasted. How could all these differences, founded on deep seated convictions, and held with great emotional fervor, be accommodated in one church body? Some said they couldn't. But Paul insisted not only that they could, but that they must.

There was a kind of a tolerance to be practiced among themselves which could bind them together in one fellowship without losing the sharp edge of conviction held by any. That is what I want to talk about this morning.

I

The first thing that is made clear, I believe, in this great chapter is that a true tolerance is no admission of a wobbling faith. That is one of the bugaboos that haunts us. How can I be tolerant, and at the same time be a good Congregationalist or Baptist or Lutheran or Catholic? Isn't the admission that the other fellow in another church is right, a confession that I don't believe anything myself?

No one was ever better grounded in his faith than St. Paul. He knew what he believed. In Romans 14:14 he says with great conviction, "I know and am persuaded in the Lord Jesus that nothing is unclean in itself." He is speaking about the flesh of animals with the uncloven hoof, or which do not chew the cud. Most Jewish Christians would not and could not eat pork. But Paul had been persuaded through Jesus Christ that no kind of flesh or food was unclean or forbidden in itself.

What did this conviction of Paul lead him to do with his brethren who could not agree? Paul goes on to say that though for him nothing was in itself unclean, "it is unclean for any one who thinks it is unclean."

*Minister, Pilgrim Heights Community Church, Minneapolis, Minnesota.

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Let us translate that over to an issue about which there has been some heat in recent years. I am persuaded that there is nothing wrong with dancing as such. For me dancing is like talking or eating. It is what you do with it that constitutes a wrong. To me it is not of itself unclean. But, to any one of you who is convinced in your heart and by religious persuasion that it is unclean and an evil, it is unclean and evil.

The point is that though we may not see eye to eye on this, we need not stand apart. I am not wanting in morals or in faith because I do not believe as you do. I can see your point and I can be sympathetic with you and I will not attempt to lead you or yours astray in a way that is for you evil though it is not for me; yet I need not give way one iota in my own heart from my own conviction. My tolerance is by no means an admission of a wobbling faith.

II

How can we hold to opposing belief on what seem to be important issues, and yet live together peacefully and with tolerance? Because belief is not an end in itself, but a means to grace and true Christian life.

Take these words of St. Paul: "One man esteems one day as better than another, while another man esteems all days alike. Let every one be fully convinced in his own mind. He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord, since he gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God."

You see it is the end or purpose for which your belief or practice is used that makes the belief or practice valid. Most of us Protestants have no fast days. Eating our daily bread with thankful hearts is for us, or should be, a kind of sacrament. Other Christians abstain from food or eat only certain kinds of foods on certain days. They refrain in order to humble themselves before their Lord and honor him. Now, when you consider the purpose, you see that neither is wrong. There are different ways with the same intent. To understand one another neither sort of practicing Christian should believe any less in his way. The Protestant should eat his fastless meals aways with a prayer in his heart, realizing it is God's provision, and in thankfulness. A lot of us don't do it, I am sorry to say. And every Catholic should observe his fast days with penitence and with love for Almighty God, being thankful for his mercies.

Our seemingly contradictory ways, if the religious purpose which is much the same is served, will not separate us, but will inevitably draw us together as the children who in our separate ways love the same Father in our Lord Jesus Christ.

In this sense, then, you need not give way in your faith to be tolerant. Indeed, true tolerance leads to deepened conviction and a truer faith. But Paul has a warning. It is all right for Christians of quite divergent points of view to get together, but not idly to argue religion. "As for the man who is weak in faith, welcome him, but not for disputes over opinions."

I wonder what Paul had in mind? Was it this? Could it have been that a Christian fellowship with what was then a liberal view on matters of fasting and holy days, would induce one who still held to these practices to be one of them? And then, once he was a member, begin constant arguing and belittling his peculiar beliefs? The most dangerous thing in the world is to take a man in and reform him afterwards, as many a wife or husband can testify. Tolerance is one thing, and it is good. But if tolerance is only a cloak of deceit, a means of drawing one into the intimacies of fellowship in a home or a church or a lodge, then to ridicule him out of his religious belief or custom, it is a thing to be renounced right now. That is the tolerance of Satan, and we want none of it. Arguing leads to confusion and often loss of all belief. The most of us did not arrive at our present faith through any perfectly built structure of logic. It came through our contacts with good, religious people. Much of it we learned by rote. Some of it we believed simply because we were told. That is not to discredit us or our faith. You believe that ten times ten makes a hundred. Can you explain why? Do you know the science of arithmetic to explain why it is not 99 or 101? Of course not. It does not invalidate your belief.

Yet on this grounds much that is perfectly valid and sound and which leads to high Christian conduct is destroyed by "disputes over opinions," in matters of religion.

One ought to be tolerant of others whose religion is different, but not in the spirit of the spider who said to the fly, "Come into my parlor."

III

But true tolerance as we find it unfolded in the writings of St. Paul is no passive thing, either. Paul did not advocate mere refraining from taking issue with a Christian brother in the church whose belief and practice in some detail differed. It wasn't the common specie of tolerance (as it has been defined) "to agree to disagree." After admonishing his readers never to lead another believer astray by practices which to them were innocent but to the other wrong, Paul sets forth the great principle: "Let us pursue what makes for

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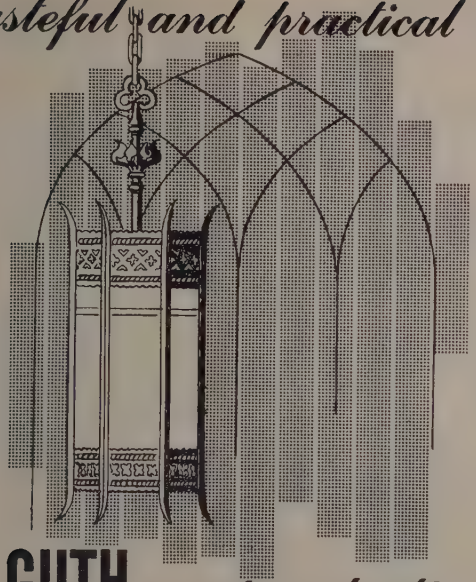

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peace, and for mutual upbuilding. Do not for the sake of food destroy the work of God."

We have a duty not only to refrain from judging our fellow believer who is different, but by our sympathetic accord to build him up in the Lord. Every man's sincere Christian faith and belief, though it may seem rather queer to us in its manifestation, is to some degree "the work of God." To destroy that is an offense against God.

This is a very practical matter in the experience of many of us. I speak of mixed marriages, or homes in which the children or relatives may be in quite different churches. I don't need to tell you what difficulties arise. You know the bitterness and the tensions resulting, and how often the family may turn from all religion. As an adviser of couples getting married I try to persuade them to be in one church. It is better that one give up something so that children will not be confused with the division. But it cannot always be. And we do have families whose members are quite divided. What shall the parties in the family do about it? Just agree on a pact of silence?

There is a better way, and many families pursuing it have not found a division in religion a cause of heartache and misunderstanding. There can be, as St. Paul has expressed it, mutual upbuilding where there is religious difference. If you are a determined Protestant married to a determined Catholic, then make your Catholic partner by every means you have at hand the best kind of Catholic he can be, and trust that he will be to you as you are to him. Believe as you must, but always be persuaded by the Spirit of Christ to love. Stick to your principles and convictions, but pursue what makes for peace and for mutual upbuilding. Adding strength to strength we may not achieve an easy uniformity, but we may achieve a superior understanding. The blessings of God may still rest and abound in such a home.

And finally in the matter of tolerance St. Paul reminds us that we ought not to judge each other for his religious faith, for "each shall give account of himself to God." He brings this thought up twice in this one chapter. He asks, "Why do you pass judgment on your brother? Or you, why do you despise your brother? For we shall all stand before the judgment seat of God. . . . So each of us shall give account of himself to God." And again at the close of the chapter he repeats, "The faith that you have, keep between yourself and your God."

It is very clear, then, that your faith is a holy thing, a compact and an understanding, between yourself and your God. Your brother's faith is to him as yours is to you. It is a very private thing which you may never be able to explain nor any other person to understand. The outward manifestation of that inner relationship between a man and his God may be very odd, but the peculiarity of its expression should not lead us to discredit its source. When the oriental goes into mourning he puts on white garments while we occidentals wear black. Some who see a deeply moving drama on the screen or stage may seem to be laughing, while others are weeping. We show poor taste and understanding to advertise that the oriental does not show true sorrow because he uses white, or that the man at the show doesn't feel the depth of emotion he ought because he doesn't shed tears. So, in religion, we can never be sure what depths of the soul are being moved by the outer words, forms or peculiar customs employed by a believer. The judge of a man's religious sincerity is his God alone.

Where does this lead us, then, in the matter of tolerance?

First, don't be easily led astray by the surface criticisms of others. If you are going to be swayed in your faith by the opinions and criticisms of others, you will soon have no faith at all. Let them talk. If your belief and practice does

(*Turn to page 47*)

Korea's Christian Faith

LINCOLN HOON KIM*

SOME of you, perhaps, have heard a great deal about the Korean people through your wonderful missionaries who, over the last five decades, have worked among my people. And others of you have heard more from your war heroes, who have fought beside my people during the past four years. But still there are many others who have never had an opportunity of knowing Korea except through headline news during the Korean War.

Whether we like it or not, the peoples of the world today are much nearer than was the case twenty or thirty years ago. Scientific discoveries and faster communications have gradually brought us closer and closer together. Just imagine, today, it takes only thirty-six hours to travel from Australia to Korea. Can we still say Korea is a long way from Australia? You had the experience during the Second World War, of Japanese submarines entering Sydney harbor and shelling the foreshores.

Are we today still far away from Japan? Neither Communist China nor Moscow, behind the Iron Curtain, are today very far from any corner of the earth. All these facts are before us; we cannot overcome the unhappy circumstances in the world today without a fully united and cooperative effort, spiritual and material, by all freedom loving people.

In speaking to you about the Christian movement in Korea, I wish to convey to you the heart-felt gratitude of the twenty-five million people of South Korea for sending your wonderful Christian missionaries over the past fifty years to reconstruct our spiritual life, and your brave war heroes in recent years to defend our freedom and your freedom from the Communist invasion. These two great spiritual ties between our two peoples will never be forgotten, but will remain with the Koreans for many generations to come.

Korea is a peninsula, surrounded on three sides by water, and covering an area of 85,000 square miles. This seems a small land in comparison with Australia, a country of over three million square miles. But there is one way in which ours is much greater than yours, and that is through our thirty million people in the whole of Korea.

The north-east coast of Korea is very mountainous, but in the central-west and south-west there are enough agricultural lands where the picturesque rice paddy fields and other grain lands are situated, to yield several million tons of rice and grain annually and it is not only enough in food for our thirty million population, but also for a possible export in normal harvest years.

KOREA 4,287 YEARS OLD

The history of Korea is exactly 4,287 years old this year, and throughout its long history, Korean people have made a remarkable contribution to the Oriental civilization.

The Korean pottery art had developed to a very high standard during the tenth century. Remains of flower vases, water pitchers, wine bottles, royal dining table sets and other items are still discovered from time to time even in these days from old royal tombs and palace grounds. Their light blue color and the shapes of these antique articles still look perfect.

The old Korean harp musical instrument is another example. It was already in this time a well designed instrument, with musical tones, and it is still used today. It is some five feet long with five sound strings usually played by two young ladies as they sing Korean folk songs.

Korean written language is another good example of development of Korean literature and art during the early centuries. Our language is entirely different from any of the Oriental languages with ten vowels and fourteen consonants. From this simple form of language we have been translating some million copies of English Bible messages and this has been one of the reasons why we have been quite successful in Christianizing many Korean people for the last fifty years.

Still another most interesting development was the use of iron battleships in early sixteenth century by our most distinguished Admiral Yi-Soon-Sen. It was he who defeated the Japanese army which invaded our southern part of Korea during this period. In this way Korea kept her own civilization and kingdom for many thousands of years. Unfortunately, however, in the year 1909, some years after the Russo Japanese war, Korea was forcibly annexed by the Japanese government. Ever since that day all Koreans were very unhappy about the Japanese way of doing things by military force, and the real Korean nationalism against Japan seemed to grow greater and greater as time went on.

In 1919 the great Korean National Movement, the Korean independence movement against Japanese rule in Korea, exploded. During this period we lost many hundreds of thousands of patriotic people, especially Christian people.

We were unsuccessful on that occasion but the Nationalist movement—the students' and the workers' movement etc.—had waited until 1945, in which year Korea was finally liberated from Japanese rule.

Another misfortune in Korea in that same year, 1945, was the division of one single country and its people into two cripples known as South and North of the Thirty-Eighth Parallel. The American army of Occupation in the South tried many ways to make Korea one united democratic republic with the Russians in the North. For two and one-half years meeting after meeting and one conference after another failed owing to Russia's refusal to cooperate. Thus in May 1948, South Korea alone held a general election and the Republic of Korean Government was established, and later in the year the Republic of Korea was recognized by the United Nations. For almost two years the young republic made speedy progress, the land reform was realized, coal production almost doubled, textile production increased almost seventy per cent, and every line of industry and business returned to a proper basis.

But the greatest misfortune — the Northern Communist occupation—came to South Korea on June 25, 1950. There the United Nations war heroes came to us and fought with us against Russian backed Communists to save freedom for Koreans and freedom for all free nations.

*General Consul of the Republic of Korea; an address delivered in Australia.

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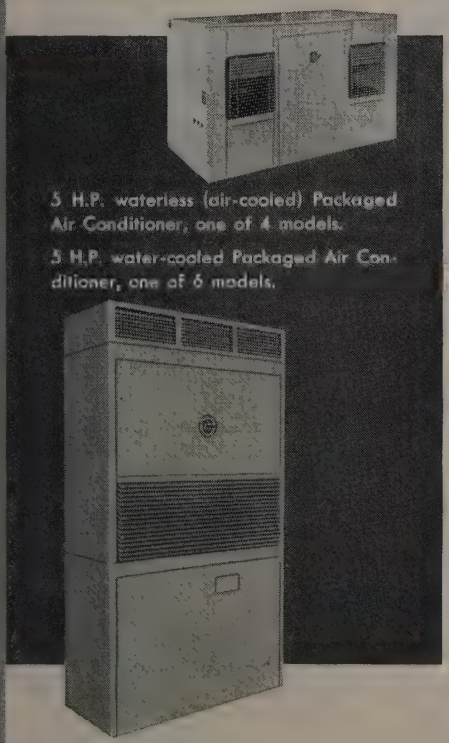

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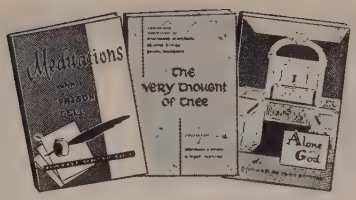

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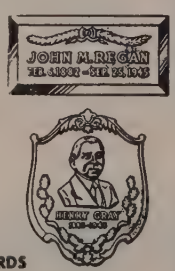

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I still remember that last day of September 1950 when we first returned to the capital city of Seoul. We found the streets were smashed through being burnt, many dead human bodies were scattered along the street sidewalks, piles of dead in basements of large stores and office buildings, some city wells also filled with the dead bodies of women, and along the Han River sandbanks many dead bodies were discovered. These terrible experiences were caused by the Russian backed Communists and the Chinese Communist people.

PEOPLE KEEP FAITH IN GOD

We thank God we have not lost our souls and our spiritual trust in God Almighty. We Koreans still have ambition enough to rebuild our nation, our economic life, as well as our spiritual life. We are not only rebuilding but we also have strong determination to defeat Communism at any cost, because, as well as you, we love freedom, humanity and righteousness, as do all the other people of free nations.

I have already mentioned that our people have not lost their souls and spiritual trust in God. For this we owe so much to our Christian movement and Christian development which is the everlasting gift of our early Christian missionaries of America, Australia, Canada, Great Britain and France.

The year 1835 marked the real beginning of Korea's receiving western Christian messages through a group of French Catholic missionaries. But these were not too popular until 1884 when the first American Presbyterian missionary, Dr. H. H. Allen, came to Korea as a medical missionary. Thereafter more American Presbyterian missionaries, the Methodist mission, the Australian Presbyterian mission, the Canadian Presbyterian mission, sent more missionaries to Korea. The British Bible Society and the Salvation Army missionaries also came. The task of early missionaries must have been hard and difficult. They had to go from house to house preaching. But it was soon realized by many intelligent Korean families because the Koreans traditionally respected one Almighty God, the Creator of all beings. This in a way helped them so easily to Christianity.

Lincoln Hoon Kim

With the great efforts of missionary friends and the group of Korean Christians, the churches, schools, hospitals, social organizations, Christianity soon spread over the whole of Korea, where it has been in evidence for the past seventy years. Today we are very proud of the fact that over two million Christian men and women exert their influence in every Korean community. There are more than a thousand churches now standing in cities, towns and villages calling for hungry souls as well as giving practical material help to the war refugees and needy people.

There are several Christian universities, colleges, high schools, theological schools, Bible institutions, Y.M.C.A. and Y.W.C.A. organizations, Christian hospitals, Christian homes for orphan children, and so on which are giving education and practical help to hundreds of thousands of people as well as giving the gospel of Christ to millions of hungry souls.

All these various types of Christian activities in Korea contribute to a greater spiritual power among the millions of Korean people in every walk of their national life. Korea's spiritual life springs from the Christian teaching of the world's democratic leaders and the missionaries of the Church. Korea's leaders have this Christian heritage. Our struggle is not alone political; it has its inspiration in a people who long for freedom. The fight against Japan was one of religious faith.

It is from such Christian influence that the people of Korea maintained full power and ambition to rehabilitate and rebuild their country after the terrible Communist war of the last four years. They are not only rebuilding and reconstructing but they are continuously standing firmly and fighting against

Communism in order to maintain their freedom and that of all mankind.

To Koreans, freedom is so very dear but its cost is very expensive. Counting from the days of Japanese rule up to this hour, we have sacrificed millions and millions of lives for that very thing —individual and national freedom.

But the greatest of all sacrifices was the sacrifice of Christ Jesus himself. He made himself an example of willingness to show all mankind that humanity and righteousness are so much greater than one man's life. He preferred to sacrifice his life rather than give up the will of God. He had plenty of opportunity to avoid his sacrifice had he so desired, but he preferred to show to mankind that God's power is greater than anything else on earth. So God's command—*Humanity*—must be carried out once and for all by this sacrifice. In this way Christ Jesus already showed us the light and way of true human life, and humanity is the only factor that can bring peace and happiness to all mankind.

In the Holy Bible, St. Matthew, fifth chapter, fourteenth and fifteenth verses, Jesus said, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your father which is in heaven." Then in St. Matthew, chapter six, thirty-third verse, he said, "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

These beautiful verses point out the principles and responsibilities of followers of Christ—people like ourselves. We should not merely read these verses for peace ourselves in order to be a good Christian but as Jesus showed us, we should act in the ways and activities pointed out by him and keep a strong determination to be active, by sacrificing ourselves for that very human love, humanity, and the righteousness of our Father in Heaven.

If Christianity is responsible for saving sinners and enlightening the world in the way of humanity and righteousness, the time has already arrived. The world is full of sinners today. You and I hear every day of millions of innocent people vanishing from Communist China, Russia, Poland, and other satellite countries of Russia. Are the people in all those Communist states really all Communists? If they are, why are many of them fleeing from those countries and coming over to our free world? If all the Northern Koreans are Communists why the millions fleeing to South Korea? They are coming down every

(*Turn to page 41*)

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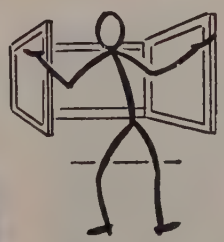

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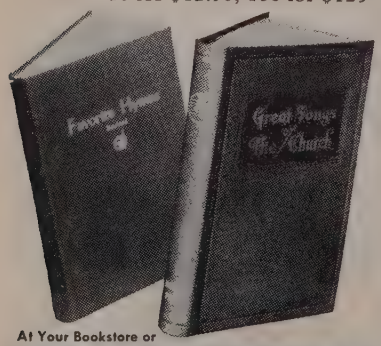

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Our Best Export: The Church in America

THE vital role of religion in American life is being depicted in an exhibit which has been shipped to Germany on the first leg of its tour of Western Europe. Preparation of the exhibit was by the U.S. Information Agency as a part of its program to export more news abroad dealing with the moral and spiritual heritage of America. President and Mrs. Eisenhower viewed the exhibit before it was shipped abroad after services at the National Presbyterian Church.

Designed to portray the varied religious and secular contributions of the Church to American life, the exhibition was prepared for the U.S. Information Agency by the Smithsonian Institution's Traveling Exhibition Service. It shows the functions of religious groups and movements, educational and recreational programs, community and charitable services and church art and architecture.

A number of organizations assisted in its preparation, including the National Council of the Churches of Christ in the United States of America, the National Catholic Welfare Conference, the Union of American Hebrew Congregations, the Liturgical Arts Society and the American Institute of Architects.

Fortune, Time and *Look* magazines contributed extensively from their photographic collections. One section on stained-glass windows, consisting of a number of color-transparencies, was contributed by the Stained Glass Association of America.

In an introduction to the exhibit, Dr. Elton Trueblood, Chief of Religious Information of the U.S. Information Agency, said that "today America is experiencing what is perhaps the most striking period of religious inspiration in the entire history of the nation." "The exhibition," says Dr. Trueblood, "is intended to give the observer a true sense of both the richness and variety of the heritage and of the present vitality of religion in America." A duplicate of the exhibit is being sent to Australia and other countries of the Far East and Near East.

(Photo by U.S. Information Agency)

EISENHOWERS VISIT CHURCH EXHIBIT

Following their attendance at Sunday morning worship in the National Presbyterian Church, Washington, D.C., President and Mrs. Dwight D. Eisenhower visited the U.S. Information Agency's Religious Exhibition, "The Church in America," which was on display at the church. Dr. Edward Elson, the pastor (left), is standing beside President and Mrs. Eisenhower, together with Dr. Elton D. Trueblood, Chief of Religious Information of the Agency, as they study one of the picture panels.

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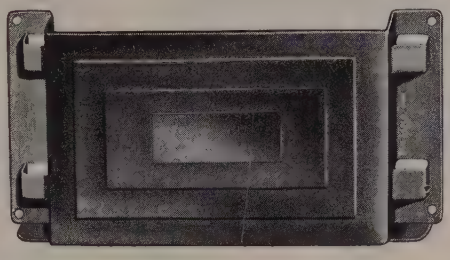

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Korea's Christian Faith

(*From page 39*)

day! If those Communist mass human slaughterers are not sinners, then there is not a single sinner in this world! It is only Communistic philosophy that when a Communist kills masses of innocent people, he has not committed a sin.

This is the type of person who is trying to rule the world today. Killings, destruction, the creation of fear, and spying are the professions of the Communistic world today. What can we expect from such people? To them there is no God, there is no gospel, no Bible, no humanity, no freedom and no human rights whatsoever. But thanks be to God, we still have many hundreds of millions of people in this world who respect God, respect humanity, respect human rights; that is why they came to Korea and joined with Koreans and fought against the Communists during the past four years to preserve freedom, humanity and human rights. That is why you and all United Nations send all the help they can to rebuild and rehabilitate war torn Korea today. But still they need another kind of help—that is spiritual help. Spiritual recovery is as important as economic rehabilitation. More gospel, more missionaries are required. Not only in Korea, but all the world over more missionaries are needed, more preachers of the gospel who can even preach to the Communist people.

The real peace of the world is a long way away from us. But it will come nearer every day as we get busy and active in our efforts to win the Communistic minded people over the Christianity, and others from sin.

Let us be firm and strong. We are the Christian soldiers with the cross of Jesus marching along the battle line to win the freedom, to win humanity and to win human rights.

God be with us—what have we to fear?

(*Photo by U.S. Information Agency*)

THE CHURCH IN AMERICA

A general view of the U.S. Information Agency's Religious Exhibition, "The Church in America," while it was on public display in Washington for nearly a month before being dismantled and shipped to Germany and a subsequent tour of other European countries.

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Priming the Preacher's Pump

DAVID A. MacLENNAN*

Said a parishioner to his preacher upon leaving the Church after service, "That was a message well worth repeating, Reverend, . . . and you certainly did." Had anyone said that to us, we would have murmured a barely audible "thank you" and inwardly snarled "the cad! let him try to say something new every Sunday." But the mythical parishioner (he appeared in a cartoon) may have scored. Preachers can be boringly repetitious in the pulpit as in conversation. That ours is the eternal Gospel is no excuse for stressing one element in the message to the virtual exclusion of all others. A justified complaint concerning pulpit exponents of "peace of mind" religion lies here. Our Lord came to give us peace at the center; was it not his last bequest before Calvary? But he also came to give a sword, which is not exactly a symbol of unruffled serenity. By the same token, constant "challenges" to social action of one kind or another, may be as much of a sedative as recurring homilies of Pollyanna-pap. We are to declare the whole counsel of God. Such declaration makes variety inevitable.

Does this mean that a preacher is never to repeat one particular emphasis? Who would argue for that position? "You can say that again" is more than a now dated colloquialism. It is a directive to Christ's herald concerning his proclamation of the faith once for all delivered to the saints. On the title page of a book not even remotely connected with our task was printed this wise admonition of a famous French professor of medicine, René Théophile Hyacinthe Laennec. Dr. Laennec lived between 1781 and 1826. Here are his words:

> Do not fear to repeat what has already been said. Men need the truth dinned into their ears many times from all sides. The first rumor makes them prick up their ears, the second registers, and the third enters.

But repeating what has already been said may be done with freshness and power. Who has not heard of the veteran preacher's advice to repeat a good sermon to the same congregation—provided you change the illustrations? But a sermon which has truly conveyed a word of God may be repeated, illustrations and all. In any case the recurring seasons of the Christian year summon us to repeat what we said last year, and remind us that like the great God whose children we are the Gospel and its communication consist of variations on the same divine theme. Thus in a few weeks another Lent will be here. Ash Wednesday this year comes on February 23rd, and on February's last Sunday we have the first Sunday in Lent. Other Sundays have their designations, not all of them ecclesiastical in origin nor homiletically stimulating. In February comes Boy Scout Sunday (Feb. 6), Race Relations Sunday, Universal Day of Prayer for Students, Brotherhood Sunday, not to mention others set apart by groups interested in one cause or commodity or another. What suggestions for preaching with variety and yet loyalty to the unchanging truth of Christ do the days and the season bring forth?

SERMON SEEDS

1. *Youth the Deliverer.* Scripture: 1 Kings 20:13, 14. Here is one passage the Revised Standard Version may have "ruined" for the preacher whose imagination has been kindled by the King James Version use of the phrase "the young men." In the RSV this is replaced by "the servants of the commanders." Without engaging in debate with Old Testament scholars it seems reasonable still to suppose that servants of the commanders would be young. When Ahab was assured that God would deliver a "great multitude" of enemies into his hands, he asked "By whom?" And the prophet answered "Thus says the Lord, 'By the young men under the commanders of the provinces.'" When the king looked over his forces he failed to count the youth. A handful of young men made the difference in that ancient war. A handful of Christian young people can make the difference between victory and defeat in today's spiritual warfare. Youth delivered a nation, and many nations from bullies and their cohorts ten years ago. Youth in Christ's service can deliver the community from the enemies of its peace and health and true life now. How will youth deliver the world from the Benhadads who walk

*Professor of Preaching & Pastoral Care, Yale Divinity School, New Haven, Connecticut.

up and down seeking whom they can devour in 1955? By accepting a few clear directives contained in the manual for all good Scouts, the book we call the Bible. (1) Believe in yourself at your present age. Here's the New Testament directive: "Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity." (1 Timothy 4:12) Youth may lack the wisdom of long experience. But youth has something age rarely possesses: daring, vision, courage. An 18 year old lad named Perkins revolutionized the dye industry by discovering aniline dye. Louis Pasteur at 20 was on the road to the century's greatest discovery. Einstein began his work at 18. Liverpool Cathedral "the world's most perfect gothic cathedral" was planned by Gilbert Scott who won the prize with his plan when he was 21. And history's supreme crusade was launched by "the young Prince of glory" probably before he reached thirty years of age. Consider the apostles when they first enlisted in Christ's service; they were not venerable but valorous young messengers. (2) Learn to "take it" for Christ's sake and the Kingdom. Not just badges, honors, prizes. So a famous "Scoutmaster" of the early Church said to his young assistant Timothy: "Take your share of hardness (suffering) as a good soldier of Christ Jesus." (2 Timothy 2:3) We can take it, said the first young followers. "Lord, we are able." God has prepared us in advance to endure the worst and use it for good purposes. We are never tested beyond our power. (3) The third rule for helping companions in the troop and for delivering the besieged fortress of mankind from bullies and tyrants is this: "Follow the Leader." When you played the game of that name you knew you could do it if your leader did. So it is with the supreme Leader. Quote Hebrews 12:1, 2. "Let us run . . . looking to Jesus." He goes ahead and yet is always beside his followers. Always he stands by, present but unseen. Always we may tune in to Headquarters with the "walkie-talkie" known as prayer. And to follow Him is to be delivered and to be a deliverer.

White Captain of my soul, lead on;
I follow thee, come dark or dawn.
Only vouchsafe three things I crave:
Where terror stalks, help me to be brave!
Where righteous ones can scarce endure
The siren call, help me to be pure!
Where vows grow dim, and men dare do
What once they scorned, help me to be true!

2. *Right Church but Wrong Pew.* For Youth Service if not for Boy Scout

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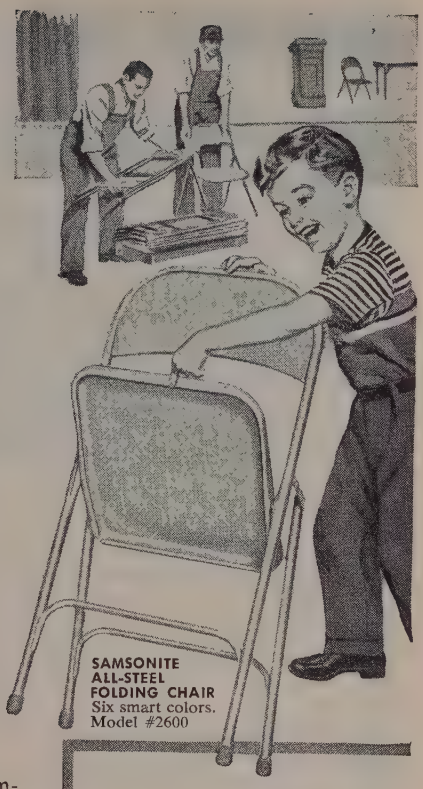

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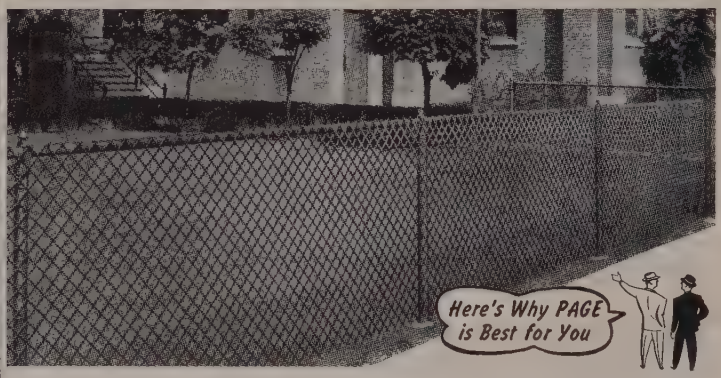

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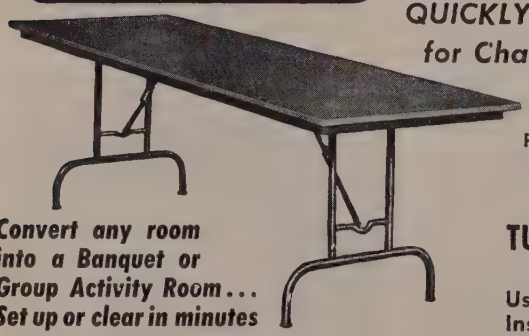

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Sunday or a Student Service, the New Testament story of the young man who slept in church may appeal. "And a young man named Eutychus was sitting in the window. He sank into a deep sleep as Paul talked still longer; and being overcome by sleep, he fell down from the third story and was taken up dead." (Acts 20:9) Eutychus was literally caught napping. A case for the defense could be made. Paul preached an unconsionably long sermon. Perhaps this is why all pulpits have a clock near them. Again, the building was poorly ventilated. (Human beings are extremely sensitive to drafts, heat, cold, noises in church buildings). And Eutychus may have been weary. Late hours may have accounted for his fatigue. But he was young. And he missed a marvellous opportunity by falling asleep and nearly missed all future opportunities by falling while asleep. St. Paul was making his last visit to his home town of Troas. Was the real reason for Eutychus' perilous nap not due to his lack of interest in what was going on? Because Jerusalem did not know, was not interested in the things which belonged to peace she lost her soul. This is a time for greatness. But only those who are awake, alert, responsive know and use it. "Awake, thou that sleepest . . . and Christ shall give thee light" and glorious adventures.

Awake, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise . . .

3. *How is All Your Care?* Texts: *But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion . . . and took care of him.*—Luke 10:33, 34. *When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.*—Matthew 9:36.

Introduction—Visiting the Canadian capital of Ottawa I was greeted by an old friend whose first question was in the almost quaint idiom of an earlier day; "How is all your care?" He was solicitous for the well-being of members of my family. It is a good question for Christians. How is all our care? How many does it include? For what do we really care? Contrast the current comment, "I couldn't care less." Centuries ago, a Roman official lived in the presence of great issues with similar indifference and cynicism. "And Gallio cared for none of these things." (Acts 18:17 KJV).

(1) What we care for shows whether we are growing Christians or suffering from arrested development. Elderly citizen who said, "I get up, read the obituary columns and if my name isn't there I go back to bed" was already spiritually extinct or nearly so!

(2) What a community cares most about is an index of their genuine Christianity. The test of any society is what it permits to happen to individuals. A test of a "great Church" whatever its numerical strength lies here: what happens to individuals within the fellowship? How wide are the bounds of our caring? Minutes of the Milford, Connecticut Town Meeting held in the year 1640 record an interesting action: Voted, first, that the earth is the Lord's and the fullness thereof. Voted, second, that the earth is given to the saints. Voted, third, that we are the saints.

(3) When a man or woman, when a group is "in Christ" they couldn't care more for individuals everywhere. And as a result they live from a great depth of being within an ever greatening world. "We know that we have passed from death to life because we love the brethren."

4. *The Best Is Yet To Be.* Have you preached to the middle-aged (anyone fifteen years older than yourself!) lately? or to persons moving into the ranks of those whom Paul Maves graciously calls Senior Citizens? Of course, unless you preach regularly in college or preparatory school chapels you preach every Sunday to a congregation of which a large percentage is likely to be moving across the Shadow Line between young adults and older folk. Remember Ogden Nash's autobiographical lines:

> Middle-aged life is merry, and I love to lead it,
> But there comes a day when your eyes are all right but your arm isn't long enough to hold the telephone book where you can read it,
> And your friends get jocular, so you go to an oculist,
> And of all your friends he is the joculist,
> So over his facetiousness let us skim,
> Only noting that he has been waiting for you ever since you said Good Evening to his grandfather clock under the impression that it was him. . . .

Here is a scriptural passage with preaching possibilities on the theme set down above: 1 Samuel 8:4-6—"Then all the elders of Israel gathered together and came to Samuel at Ramah, and said to him, 'Behold, you are old and your sons do not walk in your ways; now appoint for us a king to govern us like all the nations. But the thing displeased Samuel when they said, 'Give us a king to govern us.' And Samuel prayed to the Lord."

That was telling the old man! Forgotten now Samuel's long service. A new day demanded new leadership. Samuel suffered only from that recurring infirmity known in our time as Anno Domini. Samuel's problem at that crisis in his career is more common than we suppose: it is the problem of handling advancing years. All ages should be concerned: the art of growing old successfully—Christianly—is one we ought to begin practising by adolescence at the latest. Growing older may be an experience filled with tragedy and bitterness. For the Christian it ought to be one of beauty and deepening significance. Once the struggle with himself is done, Samuel accepted his birthdays and gave himself to the new regime with wholesouled loyalty. The new leader will not only have fair play from the retired veteran; they will have all Samuel's influence with God and with man. Here then is a rule (1) for mastering the art of growing older: Accept the fact of increasing birthdays without flinching, fear or self-pity. Dr. J. A. Hadfield, British psychologist: "A woman of fifty stays young if, when her children have grown up and left home, she advances to the next stage in her development and lets her interests broaden out and include the community. The business and professional men of sixty need never be 'on the shelf' if they leave the more active part of life to younger men, and seek to make their contribution to the community through their maturer wisdom and experience." Think of the creative youngsters in their eighties and nineties today: Sir Winston Churchill, Grandma Moses, Bernard Baruch, et al. Immanuel Kant was 74 when he produced his "Metaphysics of Ethics"; John Wesley was still preaching up and down England when past 80, saying with a smile " 'Tis time to live if I grow old."

(2) As Samuel threw himself into the new kingdom, watched other, younger men occupy places of leadership once his, he kept that quality characteristic of youth: eagerness for new knowledge and new experiences. To keep youthful of spirit keep on the line of discovery. Samuel the Aged founded a new theological seminary! (3) Advancing years can mean increasing usefulness. (4) Most indispensable wisdom of all for making the later years the harvest years is to have a growing experience of God. "Samuel prayed to the Lord." Is there anything much more Christlike in the Old Testament than Samuel's response to the sentence imposed upon him?—(1 Samuel 12:23)—"as for me, far be it from me that I should sin against the Lord by ceasing to pray for you; and I will instruct you in the good and the right way." No wonder when Samuel had moved on into the Unseen, his distraught successor frantically prayed the spiritualistic medium of Endor: "Bring me up Samuel!"

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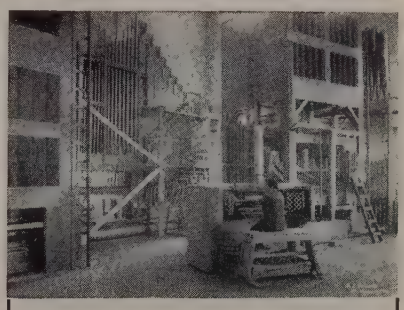

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A new organ for the Westminster Presbyterian Church of Detroit, Michigan, assembled at the Casavant Freres' plant, at St. Hyacinthe, P. Q., Canada, is shown here being tried out by that church's organist.

This organ has 3 manuals and 46 stops. Contracts we have had recently the advantage of booking: San Mateo, Calif., Congregational Church—3 manuals, 41 stops; Binghamton, N. Y., Christ Church—3 manuals, 31 stops; Maryville, Tenn., New Providence Presbyterian Church—3 manuals, 43 stops; Jamestown, N. Y., First Lutheran Church—4 manuals, 66 stops; St. John's, Nfld., R. C. St. John's Baptist Church—4 manuals, 66 stops; Houston, Texas, Second Baptist Church—4 manuals, 58 stops.

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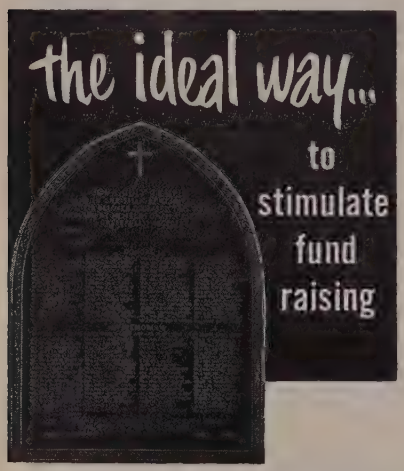

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Grow old along with me:
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The last of life, for which the first was made:
Our times are in His hand
Who saith "a whole I planned,
Youth shows but half; trust God: see all nor be afraid.

Prayer for Older Christians

O God our Father, whose gift is length of days, help us to make the noblest use of advancing years. According to our strength apportion thou our work. Grant us new ties of friendship, new opportunities of service, joy in the growth and happiness of children, sympathy with those who bear the burdens of the world, clear thoughts and quiet faith. If infirmities be our portion, grant us cheerful patience to bear them. So with glad hearts at rest in thee, may we await thy will concerning us, through Jesus Christ our Lord, Amen.

PARSON'S BOOK-OF-THE-MONTH

If anyone asked me to list ten North American preachers who most effectively communicate God's Good News, high up on the roster would be the name of J. Wallace Hamilton. Think of Florida, of one of the oldest and most continuously successful "Drive-in" Churches, of one of the few men whom visitors to his services find unfailingly helpful and you think of Wallace Hamilton. Here is a Christian herald who is not short on content nor ever conventional or dull in expression. Allowing for unusual geographical location, marked native gifts, and other obvious factors, the fact is that no one of these or combination of them explain Dr. Hamilton's uncommonly influential ministry. Reading his sermons helps to come close to the secret. If you read his first collection of published sermons, *Ride the Wild Horses!* you probably gained significant clues. His second volume, *Horns and Halos in Human Nature* (Fleming H. Revell Co. 1954. $2.50) may furnish a few more insights into what makes him the preacher he is. Much more valuable will be the inspiration these printed words give to the reader, inspiration to let Christ transform "horns" into "halos." If you have bypassed preaching on the Prodigal Son because "everything's been said on that theme," you're in for a surprise. Dr. Hamilton's 14 sermons in this collection are all based on that deathless parable of man's waywardness and God's prodigal love. Dr. Hamilton knows where people of the second half of this tremendous century live; he knows what they read or should; what they are exposed to and what hurts them deep inside. He knows the Lord of life who longs to welcome every kind of wanderer home, and he knows how to bring both the younger and older prodigals in sight of the Father. God can do the rest. Don't overlook his deceptively simple and frequently fascinating titles: "The Great Lie," "Remember Who You Are," "How Free is Freedom?" "What the Dickens Is Sin?" You will not overlook the fresh illustrations, prose, poetry and Hamiltonian humor.

A totally different kind of preaching may be found in Edward L. R. Elson's *America's Spiritual Recovery* (Revell, 1954, cloth edition $2.50; paper $1.50). Dr. Elson is most widely known as President Eisenhower's pastor, but before this distinction became his (and one hopes long after this relationship may have passed), he became known as a skillful pastor and a prophetic voice in the nation's capital. Reading even a few pages of this recall to vital religion convinces the reader that the author is intensely patriotic, but with a patriotism which is not blind to the weaknesses of the land he loves. This former army chaplain unashamedly loves the United States of America and rightly believes that she will become a land for all God's children to love as she becomes a province of Christ's empire of holy, righteous love. Dr. Elson also loves Washington, dare one say, with just a hint of that arrogant pride which sometimes characterizes citizens of a noble city. *America's Spiritual Recovery* has much to stimulate thought and jolt the conscience. It is written in that clear, marching style so many laymen appreciate.

QUOTABLE QUOTES

There He was, out on all the roads where men had lost themselves . . . not condemning their perversities, but talking about their possibilities, telling them who they were and how important they were in the eyes of God. . . . They stood out on the edge of the crowds listening, and as they listened something still noble, something not quite dead, stirred within them; these were the whispers of a higher heredity. And out of them, out of the common people, He made His Church.—J. Wallace Hamilton, *Horns and Halos*, pp. 54, 55.

* * *

We are not perfect, but we have found a perfect Lord; we are not holy, but we have found a Holy God to worship; we are not without sin, but we have discovered where sins are forgiven; we are not spiritually completed, but we are growing in the things of the Spirit. If the revival continues, God may yet use us for the redemption of His world.—Edward L. R. Elson, *America's Spiritual Recovery*, p. 60.

* * *

They do not trouble about the moral degradation of the empire. All that they ask is that it should be prosperous and secure. What concerns us, they say, is that everyone should be able to increase his wealth so that he can afford a lavish

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expenditure and can keep the weak in subjection. Let the laws protect the right of property and let them leave man's morals alone . . . let there be sumptuous banquets where anyone can plan and drink and gorge himself and be dissipated by day or night as much as he pleases or is able. Let the noise of dancing be everywhere and let the theatres resound with lewd merriment . . . let the man who dislikes these pleasures be regarded as a public enemy.—St. Augustine, *City of God*, written after the sacking of Rome in 410 A.D. by Alaric the Visigoth.

* * *

. . . as no man can deceive God, so God can deceive no man; God cannot live in the darke himselfe, neither can he leave those, who are his, in the darke: If he be with thee, he will make thee see, that he is with thee; and never goe out of thy sight, till he have brought thee, where thou canst never goe out of his.—last lines of sermon by John Donne preached in St. Paul's Cathedral, London on Christmas Day in the evening, 1624. (*The Sermons of John Donne*, edited by Evelyn M. Simpson & George M. Potter, Volume VI, University of California Press, 1953.

JEST FOR THE PARSON

In the heart of the Ozarks a traveler lost his way and inquired of a native, "Am I on the road to Kansas City?" "Well," he said, "not exactly, bud. This road just moseys along for a piece; then it turns into a hog trail, then a squirrel track, and finally runs up a scrub pine and ends in a knothole."

Room for Differences

(*From page 35*)

them no moral harm, and if you on your part bear no grudge, no enmity, then you have a right and a duty to stay by your conviction until persuaded of your own heart to change in any particular. This is your business since it involves you and your God, and don't be afraid to let the meddler know it if he persists. True tolerance has nothing to do with the abandoning of your own faith to be agreeable.

And the other direction we get from this is that we judge our co-religionist less and help him more. If his faith is ill-founded, God alone will find him out. It it is well-founded, our criticisms may be a cause of stumbling for him and will make a fool of us. Let God be the judge in matters that affect God and his child.

That is what we mean by tolerance and it is a tolerance that can do us all good and not evil. Let us all rejoice in the wonderful Gospel of Jesus Christ. Let us know that it is so high, so wide, and so deep that it can allow for differences within the bounds of true and Christian fellowship.

SAVING YOUR MARRIAGE

EVELYN and Sylvanus Duvall, well-known marriage and family life authorities have produced an exceptionally fine pamphlet for general readership on the theme *Saving Your Marriage*. The 28-page booklet is for the man or woman about to marry as well as for those whose relationship has soured. There is heavy emphasis throughout the pamphlet on treating marriage problems as you would a physical illness: go see an expert such as a clergyman, psychiatrist or trained marriage counselor. The authors likewise try to point the reader towards further study of their problems through reading well prepared materials. Mr. and Mrs. Duvall have recently completed a tour of Asia and Europe where they conducted a series of seminars and conferences with family life leaders under the auspices of the World Council of Churches. Copies of the pamphlet, which sells for 25 cents, may be obtained from the Public Affairs Committee, 22 East 38th Street, New York City.

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Putting Church Funds to Work

HERBERT LAUNER*

OUR dynamic economy of the past 15 years has created three major and closely inter-related problems for church administrators, namely:

1) Planning to absorb into church life and into its activities the millions reported by all faiths to be "returning to religion."

2) How to employ income for immediate and longer term use.

3) Programming facilities for the future to meet probable increased demand for church equipment.

Here we shall be concerned solely with the employment of church funds—idle funds not needed for immediate operating expenses.

Before considering any type of investment, church administrators should apply the following criteria:

1) The risk of the investment.

2) The income that can be expected.

3) Its appreciation possibilities to combat against any further decline in the purchasing power of the dollar.

In addition to these three basic objectives the investment should be well diversified to spread its risk, and it should be professionally managed at low cost and it should be convenient so as not to unduly tax the offices of church administrators.

One medium which combines these features in varying degrees, and which many religious organizations and other institutional investors have employed in recent years for some part of their invested holdings, has been the shares of selected Mutual Funds.

The Mutual Fund (and there are over 130 in business today) has been a remarkable and a very rapidly growing investment instrument. This growth is largely due to purchases made by many new investors.

A Mutual Fund basically is an investment company which pools the money of its stockholders and invests it in the stocks and bonds of leading industries and corporations. Through this diversification the inherent risks of buying securities are reduced. Furthermore, Funds generally employ a group of full-time professional investment counselors who continuously supervise the portfolio of the Fund. Thus, by purchasing the stock of a Mutual Fund, an investor obtains an indirect interest in many different companies (as many as 300), as well as professional management of the investment at a cost which generally averages approximately $5 per year for each $1,000 invested.

In buying mutual fund shares there is a sales charge which is included in the purchase price, the exact amount depending upon the amount invested and the type of fund selected. The cost is shown in the prospectus of the particular mutual fund. Furthermore, all mutual funds have annual operating expenses that are deducted from the income of the fund and the balance is distributed pro-rata to shareholders.

The shares of a mutual fund represent an interest in a group of securities, continuous management and other desirable services. That the cost of purchasing mutual fund shares is justified by services rendered must be the reason why tens of thousands of investors hold shares in mutual funds, and have made successive purchases over the years.

WHAT DOES THE FUND DO FOR THIS MANAGEMENT FEE?

Firstly, of course, it employs a staff of securities analysts which assists the investment managers in the careful selection of stocks and bonds for its portfolio.

Secondly, it decides upon the proper ratio of diversification, both as to industry and company.

Thirdly, it continuously watches and adjusts the portfolio in line with its interpretation of economic conditions.

In addition, the Fund collects the dividends and interest from the securities it holds and distributes this income to its stockholders after deducting its expenses. Also, should there be any profits from the sale of some of the holdings, then 100% of these realized profits are paid out to the owners of the Fund in the form of capital gains.

*Mutual Funds Department, Bache & Company, New York City.

Finally, Mutual Funds offer one of the most liquid types of investments since they may be redeemed at any time. It should be remembered, however, that the value of the shares on redemption may be more or less than the investor's cost depending upon the market value of the Fund's investments at the time of redemption.

ARE ALL MUTUAL FUNDS ALIKE?

NO. Not only will the objectives differ, but so will the policies to attain these objectives, as well as the quality and success of the management and the degree of risk involved.

The objectives will generally be one of the following:

1) Capital appreciation over the long term
2) Current income
3) Moderate income and growth.

Mutual Funds which have as their goal capital appreciation will usually be composed of all common stocks which either offer growth potential or are currently considered undervalued by the Fund's management.

Those Funds seeking generous income for their stockholders will select for their portfolios mostly common stocks with good dividend prospects.

The more conservative group of Funds referred to as "balanced" funds strives principally for moderate income and growth of capital with relative stability in declining markets through the holding of bonds, preferred stocks, and common stocks.

WHICH FUND IS THE BEST?

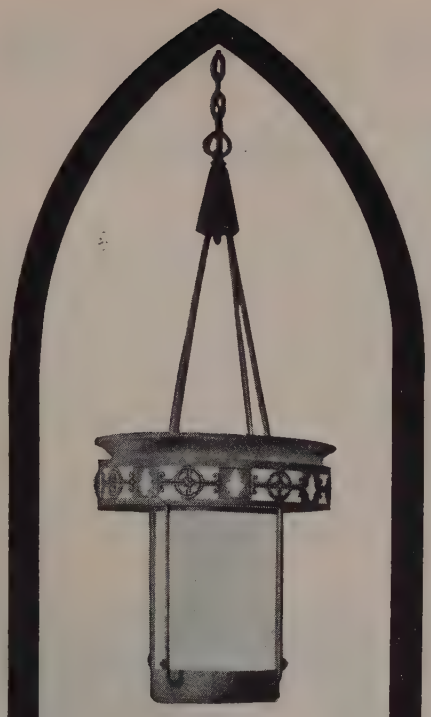
That depends upon the prospective investor. He must first decide what his primary investment objective is and then select the Fund whose policy seems closest to his own investment aim and the degree of market risk he can afford.

The recommended procedure is to discuss your problem with a reliable investment firm which employs a staff of Mutual Funds specialists.

Today, about one million Americans have invested approximately $5 billion in Mutual Funds. The size of their investments range from just a few hundred dollars to hundreds of thousands of dollars invested by churches, colleges, hospitals, charitable organizations and other institutional investors. Of course, not all Funds have been so selected, nor have such institutional investors entrusted their entire investments to those Funds that have been selected.

The institutional investor today is faced with the same problem as the average private citizen. Both have accumulated savings—some of which they will put to work in an effort to combat a future decline in the true value of the

(*Turn to page 61*)



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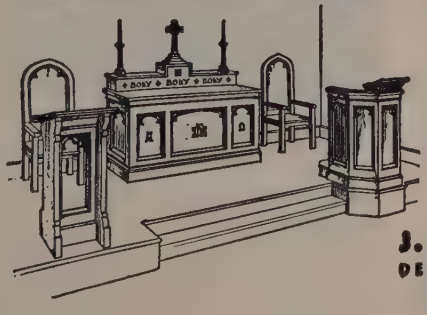

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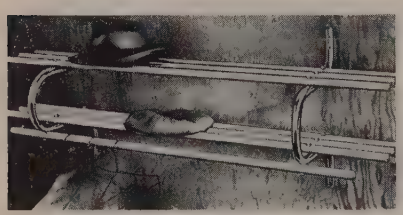
NEW PRODUCTS for CHURCHES

Use the postage free card on page 51 to obtain further information about New Products items.

BOOK RACK, OTHER ACCESSORIES ADDED TO FOLDING CHAIR

The folding chair shown above is equipped with a book rack which holds hymnals and pamphlets up to 1⅞ inches thickness. The rack is specially designed by the manufacturers, American Seating Company, to snap easily over rear cross-braces of folding chairs. Other accessories which now may be obtained with folding chairs, include a detachable kneeler and metal communion-cup holders. These racks are especially designed for use with folding chairs in church auditoriums, Sunday schools and dining rooms. Racks are finished in beige enamel to match the metal surfaces of American's six folding chair models. Code No. **1551.**



ALUMINUM HAT & COAT RACKS IN MANY SIZES

Deluxe aluminum hat-and-coat racks in many sizes are now available in both floor and wall models. Safeway Metal Products Co., manufacturers of aluminum ladders and other aluminum products, introduces the new product which is made of heavy-duty metal and is of bolted construction. To insure a polished surface finish with permanent high-lustre qualities, the company developed a special buffing and polishing process. Wall models are available in 2, 3, 4, 6, 8 and 10 foot widths. Floor models in 3, 4 and 5 foot widths. Both types can be equipped with either single or double hat and package shelves. Code No. **1552.**

SMALL ORGAN ADDED TO BUILD-IT-YOURSELF LINE

Electronic Organ Arts has added to its build-it-yourself kit line a compact console designed to appeal to those whose space may not warrant the company's larger models. Inventor of the organ, Robert L. Eby, is shown above with typical chassis, manuals and pedals which he says can be assembled by anyone handy with tools. When completed, the kits are mounted inside the console which is shipped smooth-sanded and ready to finish. The tone-generating system consists of vacuum-tube oscillators keyed from the manuals, tone-shaping circuits controlled by standard organ stops, and a high-fidelity amplification system. The tonal results are imitative of actual pipe organs. Code No. **1553.**

UTILITY CART USED IN SERVING, DISH CARRYING

Utility carts can be helpful to churches as serving carts and dish carriers, according to an announcement by Lakeside Mfg. Inc., America's largest manufacturer of steel carts and tray trucks. Designed with many of Lakeside's famous quality features, the new carts have a chrome-plated tubular steel frame, 15¼x24 inch stainless steel shelves with raised lips on all edges, and ball-bearing swivel casters with rubber wheels. Code No. **1554.**

NEW ROTARY STENCIL DUPLICATOR

Print-O-Matic introduces its new model 5-A Rotary Stencil Duplicator with the claim that it incorporates many advantages found in machines costing up to twice as much. Churches, the manufacturer believes, will appreciate the duplicator's features that combine maximum economy with compact remarkably efficient operation. The new model has an automatic impression roller release which positively prevents ink from getting on roller; an exclusive "Snap-On" feed arm; front paper registration guide and completely automatic feed which provides exceptional accuracy and speed. Semi-automatic inside inking enables operator to ink precisely where desired. Print-O-Matic's Model 5-A handles a wide range of sizes and even prints sheets from postcard to legal size. Code No. **1555.**

(*Turn to page 54*)

New Films for Churches

WILLIAM S. HOCKMAN*

MARRIAGE SERIES

Adolescence

What does adolescence mean? This is a good question for church school teachers to consider. It's a good question for parents, too. One way to get this question helpfully before parents and teachers is to use the motion picture, *Meaning of Adolescence*. In 16 minutes it outlines five major adjustments to adult life: physical maturity, social living, dealing with religious doubts, the opposite sex, and the adopting of a moral code. Good and bad adjustments are pointed out and the relationships of adults to youth in home and school is highlighted. Under some circumstances, a good film for youth themselves to see, and good to motivate discussion and reading by adults.[1]

India Films

The 13-minute color film, *Visit to Vellore*, takes us to rural India. We see father Rau at work. His son, Thambi, is playing close by. When the boy falls out of a tree while playing, his people try to heal his broken bones with native remedies. In desperation Rau turns to Christian friends. We then see Thambi in the hospital at Vellore. We are shown the ministry of the hospital, and how the Rau family turn at last to the Christian way of life. Good for Juniors and up to give information, and motivate support for such Christian work.[2]

Shushila's Pilgrimage is a 13-minute color film on Ceylon. In it a father takes his daughter on a pilgrimage of Buddhist shrines, tells her about Ceylon's religious glories, and points out the central place of tea-culture in the island's economy. This film will help everyone understand the island better and appreciate the need which exists there for strong Christian missions.[3]

World Literacy

The world literacy movement is one of the great enterprises of our time. Those who want to interpret this work to their church and community groups will find the 23-minute color sound motion picture useful. The setting of the story is India. Its development is realistic and interesting. When the film ends we know how the program works and we have seen what it could do for Anand. Excellent programs for young people and adults can be built around this film. Well might it take the place of the sermon in a public worship service, especially on a Sunday evening. Service clubs would enjoy this film, and they are just the men and women who need inspiring information of this great movement.[4]

Carey Film

Empty Shoes is a good film. It is good in content, telling the story of William Carey in an interesting and inspiring manner. It has good technical qualities, from casting, costuming, dialogue and direction on through to good lighting. This excellent film was made by Missions Visualized for the Board of Foreign Missions of the Southern Baptist Convention. Both are to be congratulated—the board on having the vision to make a film of a great missionary hero, and the producer on turning out a fine production. Whenever the story of William Carey is to be told, and it ought to be often, this film can be depended upon to get the job done for youth and adults.[5]

---

*Director of Christian Education, First Presbyterian Church, Glens Falls, New York.

[1] A McGraw-Hill production; available from any library; apply to yours for rental.

[2] Produced by Alan Shilin for Carlin Films, Inc., 450 West 56th Street, New York 19. Write for rental information.

[3] Produced by Alan Shilin for Carlin Films, Inc., 450 West 56th Street, New York 19, and available from this address.

[4] Information on rentals from Commission on World Literacy, National Council of Churches, 156 Fifth Avenue, New York 10.

[5] Available from Broadman Films, 161 Eighth Ave. N., Nashville, Tennessee.

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Religion in the British Isles

ALBERT D. BELDEN*

The impact of the 2nd Assembly of the World Council of Churches held at Evanston last August has been a very powerful one upon the British Churches. Everywhere Churches of all denominations are examining the reports of the Assembly and discussing its findings. Correspondence columns have been busy over problems of intercommunion and the urgent matter of racial discrimination.

Probably the most widely popular of all the decisions taken at Evanston is one that has received scant attention in the press but has been widely canvassed by personal comment, namely the proposal that officers of the World Council should make closer contact with the Russian Church leaders.

It is becoming increasingly recognised that if a completely United Front against a 3rd World War could be established throughout Christendom, it might make Christ indeed the hope of this present world.

Report on the Russian Churches

It is very pertinent to the comment above to note the findings, in the Austrian weekly *The Furche* of the well-known journalist, Nikolas Bassaches, who has lived for long in Russia, on the state of the churches in the U.S.S.R. Space will permit me only to quote certain of his judgments, but they are those which have been abundantly supported from reports of recent visits of groups of divines from Great Britain. Here are some extracts:

1. Religion still alive:

> We do not know a great deal about the religious life in the Soviet Union. . . . the position of the Churches has become stabilized, at least as far as their recognition by the State is concerned. Religion still has opportunities to have some influence, even if limited in scope. There is no longer any discrimination against the clergy; the occupation of the priest or clergyman is classified as an intellectual profession, and is protected accordingly. Materially, the clergy are comparatively well-off, especially as they are allowed to do part-time work in State institutions. Thus many Russian priests are at the same time bookkeepers or office-workers on the collective farms.

2. Religion and Youth:

> The law prohibits giving religious instruction to any persons under 16 years of age. Regular religious instruction for persons over 16 is difficut to organize, because the Churches are not allowed to hold any kind of meetings except purely Church meetings and Divine Services.

Bassaches comes to the conclusion that the law forbidding religious instruction to persons under 16 does not deeply affect the Russian Orthodox Church:

> The majority of the population received no regular religious instruction even in the time of the Tsars. Compulsory school attendance was not introduced into Russia until the Soviet regime. During the time of the Tsars the overwhelming majority of the Russian Orthodox population received no religious instruction outside the school. (about two-thirds of the people were illiterate). In spite of this, everyone understood about religious matters and knew all about religious customs and ceremonies. The children learned religion in their homes and from the life around them. They were taught by their mothers and grandmothers. This is still true under the Soviet regime.

3. Bassaches says that the present "stream of anti-religious propaganda" is "a routine affair." The atheistic propaganda in the Soviet Union is noticeable in Russia "but not much more than in other countries."

Canon Mervyn Stockwood of Bristol in a series of articles in the Daily Herald after a visit to Moscow, reported thus on the Churches:

> The Soviet State, which is based on the philosophy of Karl Marx, is officially atheistic and there is still a

(*Turn to page 55*)

*Congregational minister, London, England. Author of "Pax Christi," and other volumes.

portrait of a circuit rider . . .

He was called a circuit rider—a pioneer preacher of America. Familiarly recognized by his black habit, Bible and horse, his pulpit was a saddle. Assigned to a circuit, his church was the frontier itself. Risks ran high; provisions for individual security were unheard of. Compensation, if any, was meager—often in the form of molasses, corn or potatoes.

In 1900 a group of clergymen, recognizing the need for an organization to protect their profession, formed The Minister's Life & Casualty Union. The new company was born for the exclusive protection of those whose life was devoted to full-time, professional religious work. Now in its 55th year, MLCU policies have been broadened to offer a wide variety of Life, Health and Casualty protection.

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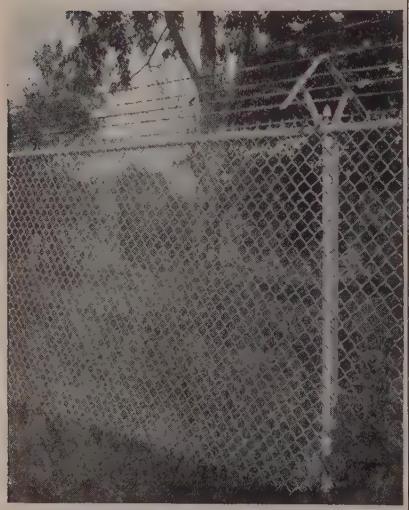

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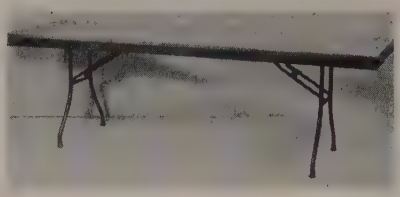
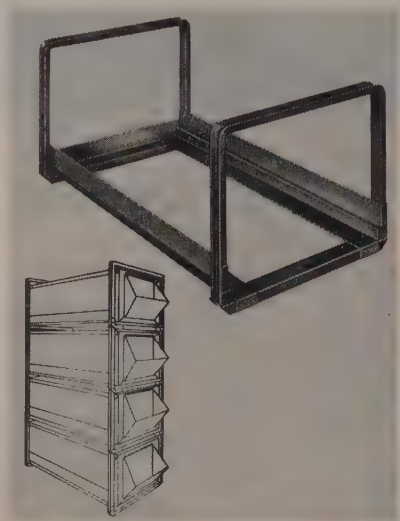
New Products for Churches

(*From page 50*)



FOLDING BANQUET TABLE COMBINES MANY FEATURES

Convenience, sturdy construction, and space saving design—these are but three of the many features Foldcraft expects churches to find in its new "Foldmaster" banquet table. Folding legs are attached to a single unit welded steel frame. Side and end rails protect the table top and include built in hand holds for easy handling plus stacking lugs which insure neat and safe storage. A simple but strong double lock toggle holds legs in place under even the heaviest loads. Tops are available in either tempered masonite or plastic and are banded with aluminum plastic moulding. Special discounts are offered churches ordering these tables direct from the factory. Code No. **1556**.



STACKING RACK FOR STORED MATERIAL

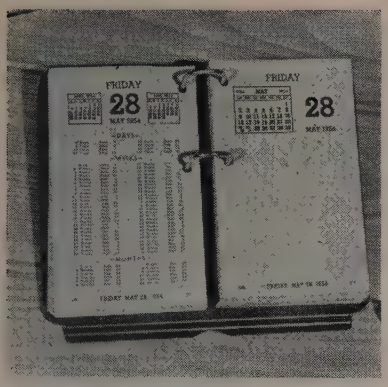
A new stacking rack is now being marketed by the Lyon Metal Products to provide easy access to stored material. You can slide boxes in and out like drawers, Lyon says of these racks, which are actually individual units which can be assembled into as many tiers high and sections wide as circumstances require. Individual units lock together without the use of tools—the bottom channels fit snugly over top channel of unit below and lock together. Code No. **1557**.

PORTABLE AIR-FRESHENER DESTROYS ODORS

A handy portable air-freshener that wakes up stuffy rooms and destroys unpleasant institution odors with ozone is announced by Melso Products, Inc. Known as the "Bluebird" the air-freshener can be moved from room to room where needed to destroy odors in the kitchen, rest room or gymnasium. The manufacturer points out that the "Bluebird," which plugs in anywhere, doesn't "cover-up" odors but purifies the air by accelerating the oxidation of the odors themselves. There are no glass plates, no bulbs, no moving parts, nothing to spill. Ruggedly built, the air freshener operates at high efficiency, requiring no more current than a 15-watt lamp. Code No. **1558**.

150 USES FOR TAPE RECORDER DESCRIBED

Churches which have tape recorders and those contemplating the purchase of such equipment will want to obtain a copy of the new 14-page booklet "Words and Music" which details over 150 uses for the recorder. The booklet, published by Webster Electric Company, is free. Purpose of the booklet is to show prospective recorder purchasers how they may benefit by owning one and to help in broadening the activities of those who may already have this type of equipment. Code No. **1559**.



DESK CALENDAR GIVES 26,280 FUTURE DATES

As easily as glancing at your watch, Keith Clark, Inc. says, the Schedule-A-Date desk calendar will give you exact dates for days, weeks, and months ahead. The calendar for 1955 features a revised listing of 26,280 future-dates-at-a-glance. Used by 15,000 companies and organizations, the calendar reduces errors in scheduling and eliminates wasted time in thumbing and counting calendar pages or metally fumbling for the right date. Schedule-A-Date desk pad fits all standard calendar stands and may be purchased individually or as a complete unit of pad and stand. Code No. **15510.**

Religion in the British Isles

(*From page 52*)

notice on the Kremlin walls stating that religion is the opium of the people.

But the vulgar, anti-religious propaganda, with its anti-God museums and its burlesque of Christianity, has ceased. The Government had the sense to realise that it did nothing but confirm the faithful in their beliefs.

Instead, a long-term policy has been adopted. The Church is allowed to go its way unhindered, but atheism is taught in the schools. By this method it is hoped that within a few generations religion will die a natural death. Like King Charles II, Christianity is taking an unconscionable time to die.

I went to several Russian orthodox churches and they were crowded with people of all ages, including many soldiers in uniform. The clergy told me their congregations averaged four to five thousand each Sunday.

Of course we must remember that an immense number of churches have been closed and are used for other purposes. In Moscow there used to be 1,600 churches, now there are 55. That partly explains the reason for the crowds. It means that, in Moscow, there is one church for about 120,000 of the population.

In tears. I shall never forget my visit to the cathedral on my first Sunday. It was a festival, so the Patriarch of All Russia and several bishops were present.

The scene was magnificent, reminiscent of our Coronation service and just as elaborate.

The congregation reminded me of Piccadilly-circus in the rush hour. I was told there were ten thousand people present—they were so tightly jammed together that it was impossible to raise a hand.

Unlike our churches there are no seats and the services last three or four hours.

I was taken through a back entrance to the sanctuary, where I was greeted with delight and affection by my brother priests. Later I stood on the sanctuary steps and blessed this huge throng.

It is not often that I am reduced to tears but for me it was a deeply-moving experience.

Some days later I visited the Patriarch and gave him a letter of greeting from the Archbishop of Canterbury. He received me with the greatest courtesy and friendliness and allowed me to ask questions for an hour and a half.

He seemed remarkably shrewd, has a splendid sense of humour, and I imagine there are few people better equipped to walk delicately in awkward situations.

At one point he noticed that I was making a record of our conversation with my left hand. "Do you always write with your left hand?" he asked with a smile. "Yes, Your Holiness, always," I replied, "but especially when I am in left-wing countries." He roared with laughter.

Church-Building

The news that the British Government has abolished building licences and thus ended the restrictions on the building industry first imposed 14 years ago in the dark days of war, will be welcomed by the many interests affected and not the least the Christian Churches, for it is these which have suffered to, perhaps, a greater extent than any other section of the community.

During the post-war years there has been a gradual easement of the position, but it has only been in the last year or two that even moderate amounts of licence value have been made available for the rebuilding and restoration of war-damaged and destroyed churches. Much thought and care has had to be exercised by the denominational and inter-denominational committees which

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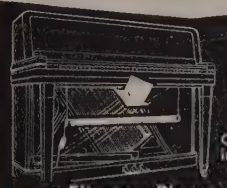

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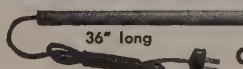

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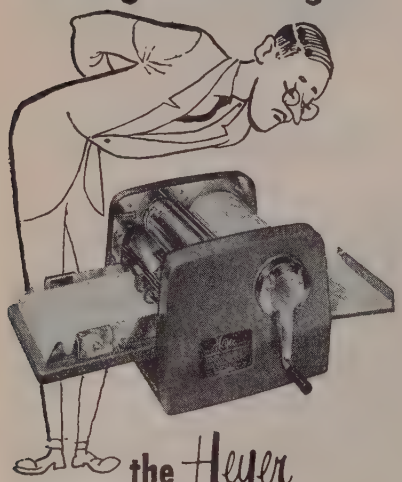

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have had the onerous and difficult task of apportioning the licence value which has been available for church work. In the London area the situation has been more acute than elsewhere but it will now be possible for those concerned to proceed at once with the building schemes which have been long delayed.

The total freedom now given will, however, bring to the fore another problem, that of finance, for the many schemes of extension that are planned. So far as churches that have available War Damage payments are concerned, they will, at once, subject to satisfactory agreements on the amount of the payment, be able to proceed without undue difficulty, although, in most cases, a new building inevitably means more cost than the amount which is to come by way of compensation.

What of new buildings in new areas and of extensions to existing buildings which are so much needed? The fact that there is now freedom, apart from the need to obtain planning permission, to erect such premises as and when our people desire and are able, indicates that the resources of the denomination will be strained to the utmost.

Dr. S. W. Hughes

Dr. S. W. Hughes—a frequent visitor to the United States and Canada—general secretary of the National Free Church Council from 1932 to 1940, and then until 1946 general secretary of the Free Church Federal Council: President of the Baptist Union in 1949-50—died recently in a Northampton nursing home. It is hard to imagine our Free Church life without the robust and joyous presence of "Sam" Hughes in the centre of its activities. Samuel William Hughes was a "character"—a personality, vivid and vital; he was born at Walgrave in Northamptonshire, and the breath of the Midland pastures and ploughed fields still hung about him after nearly forty years in the metropolis. He was neither a metropolitan nor an academic. He was just himself: unself-conscious, vigorously active in mind and body, a happy crusader, a preacher and speaker of unfailing force and freshness. No one ever knew S. W. Hughes to be dull or languid, either in the pulpit or on the platform. After holding pastorates at Walgrave, Market Harborough and Birmingham (Christ Church), he was chosen in 1915 to succeed Dr. Clifford as pastor of the famous Baptist church at Westbourne Park. He proved a most worthy successor: not least, in my opinion, because, "bonnie fechter" though he was, he made no more personal enemies than did John Clifford himself. In other words, he made none at all. No one could quarrel with this big, sweet-tempered champion of the Good Cause.

Dr. Leslie Cook

After a brief period as Secretary of the Congregational Union of England and Wales, Dr. Cooke has resigned to take up an important post with the World Council of Churches. Here is what one of our leading religious weeklies says about him:

> In the years that Leslie Cooke has spent at Memorial Hall, London, he has made a major contribution to the life of his denomination and helped materially to make the ecumenical movement a living thing in its life.
>
> The succession at Memorial Hall is not an academic question, and we venture to suggest that in certain respects it is not even a purely domestic question. It involves the appointment by one of our great churches of a leader, at a time when the best possible leadership is gravely needed in our British church life.
>
> Nor is it merely a question of appointing a permanent official. The secretaryship of the Congregational Union has not infrequently been held by men of great stature and power. In all the circumstances, outside and inside the Congregational Union, Dr. Cooke's tenure of office has been a most important one. He has had to face critics. In face of all that needed to be done any man who attempted to lead the Union would have found it difficult to avoid criticism. Dr. Cooke never lacked the patience or the courage to pursue a policy. There are those who are prepared to say that he "pulled the Union together." He goes to his new great task with the hearty goodwill and admiration of all Congregationalists behind him.

London's 1,350th Birthday

A congregation of some 3,000 people, which included 600 robed clergymen and 500 lay readers, attended the service held in St. Paul's Cathedral on September 30 to commemorate the 1,350th anniversary of the founding of the diocese of London.

Keen regret was felt that the Bishop of London, Dr. J. W. C. Wand, following medical advice, was unable to leave Fulham Palace. Deputising for him, the Right Rev. Cyril Easthaugh, Bishop of Kensington, preached the sermon which was based on Psalm 145, 3-4.

"Tonight," he said, "we look back to the beginnings of this diocese and of the Cathedral Church of St. Paul, built on this site by King Ethelbert for St. Mellitus, who, sent from Rome by Gregory the Great, was consecrated in the year 604. British bishops, some 300 years before, had attended the Council of Arles, one of whom is named as Bishop of London, and we can envisage Roman legion-

aries present at the Christian liturgy on the heights above the River Thames what time some of their fellow-soldiers were engaged in the worship of Mithras at the temple which has recently been uncovered at Wallbrook." It was not, however, until the consecration of Mellitus that the diocese of London, as an organised unit of the Christian Church, came into being.

The diocese of St. Mellitus was called, in old time, "the resort of all nations." Ever expanding in prestige and influence, it was later described by Disraeli as "a nation, not a city." The Church, in its chief city, had always had a special responsibility—in such a centre of government and commerce it was called especially to witness to righteousness both in corporate and private life.

Tell Scotland Movement

At the recent Assembly of the British Council of Churches in London, the Rev. W. A. Smellie of Perth, chairman of the Tell Scotland Committee, addressed the Council. He told of the three phases of the Movement. The first, completed last June, was to encourage and stimulate joint discussion on the theme and mission among ministers and office-bearers and the speaker claimed that this had, in general, been achieved. The subject was now alive. The second phase, lasting till next June, is being devoted to the recruiting and training of the lay forces of the Church for witness, and into this phase Dr. Billy Graham's visit to Glasgow next spring will be fitted. The third phase would begin in September 1955, and would have no dated end, because the first of the three principles of the movement is that effective evangelism is not a sporadic encounter with the world, but a continuing engagement at every level. "Evangelism," said Mr. Smellie, "is not a professional business of a few, but the continuing business of all Christians." The Council's Evangelism Committee will continue to consider the relevance of this Scottish Movement to the situation in England.

South Africa

At the same meeting of the British Council of Churches the following resolution was adopted on the question of racial policy in South Africa:

The British Council of Churches believing:

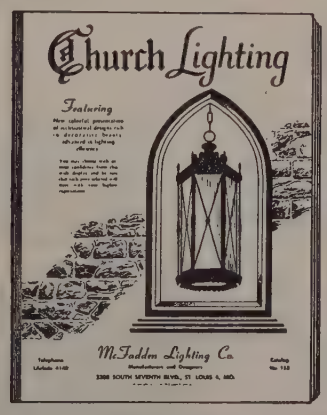
(1) that the just relationship of persons of different races is of vital interest to the whole Christian Church;

(2) that the policy of the South African Government as expressed in the Native Resettlement Act and the Bantu Education Act whereby it is proposed to ensure the mental as well as the physical segregation of the Bantu "in his own community," and to deny him any place "in the European community above the level of certain forms of labour," is not only an offense against human rights, but also against the Divine Law as set forth in the Bible.

RELIGIOUS CHRISTMAS PARADE

MOREHEAD CITY, N.C.—More than 10,000 persons braved cold weather to watch this city's first religious parade opening the Christmas season.

Sponsored by the Chamber of Commerce and directed by the Carteret Community Ministerial Association, the parade unfolded the Christmas story on the various floats prepared by individual churches. The theme was "Christ in Christmas."—R.N.S.



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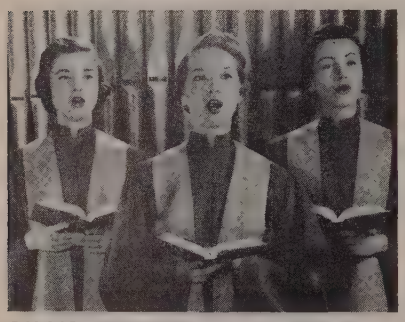

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Then Amos answered Amaziah, "I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, 'Go, prophesy to my people Israel.'"—Amos 7:14-15 (R.S.V.).

J. L. KRAFT, the cheese manufacturer gave much money, time and interest to the service of Christ through his church. He used to tell a story about a conversation he had with a Negro attendant on one of the crack trains between Chicago and New York City. As I recall it, the talk on the train went like this. "I understand you are a Baptist layman, Mr. Kraft," said the man. "Yes," agreed Kraft. "I'm a layman, too," continued the other. "I used to be a Baptist, but I figured that with my intelligence I ought to be an Episcopalian."

Whether he be Baptist, Episcopalian or Methodist, the layman stands in an important spot. The work and words of an Old Testament layman make the springboard for our meditation now. We view a scene at Bethel, a few miles north of the border between the divided kingdoms of Judah and Israel. Amos, a resident of Tekoa, south of the border, has stirred up a ruckus at the royal shrine at Bethel. In strong and direct terms he has pointed out, one after another, the moral and religious evils of the northern nation. Amaziah, high priest at Bethel, has informed King Jeroboam of Amos' acts and tried to push the prophet out of the country. But Amos stands up to Amaziah to say, "I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, 'Go, prophesy to my people Israel.'" And Amos goes on to preach a sermon to Amaziah.

I

The text hints that God may call you to wear a minister's clothes.

This is what happened to Amos. He came from no line of professional prophets. He held no ordained status. He had been given no special appointment by the religious authorities. He lived and worked as a layman. He toiled with his hands to earn a living. Part of the time, he tended sheep. Part of the time, he cared for the fig-mulberry trees, the fruit of which he had to pinch at the right time to let out certain insects inside. Compare him to a combined sheepherder and orchardist today.

But, though he carried no prophet's card, Amos had a prophet's job to do. He stepped up to be God's man when God needed a man. God called him to take the role of the prophet. Though he was a layman, a minister's job loomed before him.

God may very likely issue a similar summons to you. You have settled down to your chosen vocation, and carved out your little niche in society. You have taken your place in the church, not as a professional religionist, but as a layman. But God may challenge you to assume some significant responsibility for him. Whatever your occupation, whatever your cultural status, whatever your rung on the ladder of prestige, whatever your degree of self-confidence, God may urge you to put on a minister's clothes to do an important task for him. He may take you from your lathe, your desk, your schoolroom, and say, "Go, prophesy to my people America."

II

Second, God may call you to wear a minister's clothes in an unpopular style.

Not so many years ago, the neighbors loked on a woman who wore pants as an oddity. Now the lady who wears a dress, except to go to church, is almost outmoded! The dictators of fashion command, and men and women obey. The same situation prevails, in large measure, in the realm of religion and morality. Certain acts and habits are considered up-to-date, while we write down others as passé.

Amos, however, spoke against the current fashions. He saw at Bethel a religion that had lost its ethics. God required a high level of conduct. The people had fallen into greedy, dishonest and immoral ways. Amos raised his voice in a loud complaint. So he reaped the oppo-

*Minister, Southside United Protestant Church, Richland, Washington.

sition of those sitting in the seats of power. Some think his teachings were written down for preservation simply because Amaziah, Jeroboam and others turned their ears away from his voice. We have no record that he gained a single adherent.

In the 1953 edition of *Christian World Facts* Carl and Lois Dille tell how, a few years ago, Julio was sent from his home in Angola to Sao Tomé Island for forced labor on a cocoa plantation. He found himself one of fifty other Christians working there. He called the group together for worship in the evenings and on Sunday. The plantation manager discovered the group, whipped Julio severely, and commanded that no Protestant services be held on the plantation. Next Sunday, Julio and his group met under a tree at a more distant spot. This time, he was beaten again and imprisoned four months. When out of prison, they sent him back to the same plantation. The manager said, "You again! I never expected to see you again. Now what are you going to do?" Julio answered, "I've come back to work, and I'm going to lead worship services. You can beat me, you can throw me in prison, but unless you kill me I'll go right on teaching and preaching." Gazing on the fearless Christian, the manager curtly said, "Go ahead and teach." Julio, like Amos, felt God urging him to wear a minister's clothes in an unpopular style.

God may call you to unpopular tasks. He may thrust you out among an alcohol-bewitched populace to work as a temperance advocate. Into a world where nations brandish clubs against clubs he may send you as an adherent of Christian methods of peacemaking. He may urge you into a loud opposition to the gambling programs of civic organizations of which your neighbors are members. He may challenge you to uphold the goals of Christian stewardship in the presence of lazy and self-centered church members. And God may give you no guarantee that men will accept your message. Good public relations have their place in the Church, but God does not leave his prophets content with slapping people on the back. Sometimes, indeed, the prophet's hearers will take his words as a slap in the face.

Of course, not all tasks to which God calls a man meet unpopular resistance. But Amos had to preach to deaf ears, any conscientious Christian minister does so many times during his lifetime, and you may have to do so, too.

And a word from Clovis G. Chappell may encourage you, as it has me, at this point. He tells how he worked hard, years ago, to arrange a certain meeting. He invited a man whom he regarded with special honor to speak, and expected that hundreds would come to hear the man's address. But only a handful showed up. Chappell was depressed and indignant. He apologized to the speaker, and the man said, "My son, if everybody were just as interested in the good as they ought to be, the Lord would not need you and me. Because they're not, that is the reason we are here." (*And the Prophets;* pp. 194-195.)

III

Third, God may use several means to offer you the minister's clothes.

How did Amos gain his sense of mission? I think we can see at least four elements in his call to duty. First, Amos had been nurtured in the past moral and spiritual heritage of his people. His forbears had seen a better way of life than that followed by the people up in Israel. They had grasped some great moral and spiritual insights across the long years. Amos did not live in ignorance of this heritage. He knew something about the kind of life and conduct God had earlier asked of men.

Second, Amos read the news from Israel. No, he had no newspaper. Nor could he twirl the dials of radio or TV. But he heard stories of the behavior of people at Bethel and elsewhere in Israel. Probably he occasionally travelled across the border. His mind put the pieces of news together to form a picture. He saw a nation characterized by certain ideas and customs. The nation possessed a distinct character which he could evaluate.

Third, Amos undoubtedly used many hours in quiet meditation. Out with his sheep he had large opportunities for thought. From his people's past he saw what he understood to be God's will for human living. From the news of Israel he saw a nation that ignored God's pattern for life. The more he thought, the more he viewed God and Israel as opposed to each other in their aims.

IV

Fourth, Amos himself walked with God. He did not carry only an abstract knowledge of God. He had met God in personal encounter. He saw God as a factor with which any man or nation must reckon. He knew that Israel could not toss God aside.

As he pondered Israel's apostasy in the light of his people's past religious heritage and his own experience of God, Amos knew, without question, that God was pushing him out to do a job.

How, then, will you see God calling you to don the minister's clothes? If you take time for serious meditation on God's righteousness and man's waywardness, don't be surprised if you feel God laying the prophet's mantle on

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your shoulders. When you see a truth rooted in Christian tradition, verified in your personal experience of God, and not lived out by people around you, then, you have a ministry to perform for God.

Amos donned the minister's clothes God held out to him. Chet Bowman, technician for a business machine firm, a new church member, saw the need for Christian teaching and the lack of church school workers, and threw himself into the breach as a teacher and superintendent. He put on the minister's clothes. Worth D. Wright, southern Idaho fuel dealer, caught a vision of life lived as a stewardship for God. He set out to give God a good accounting of his life, and to lay heavily on the shoulders of his fellow Christians their stewardship responsibilities. He put on the minister's clothes. Ed Parsons, successful eastern business man, pondered the need for stalwart laymen in the Church, left the business world to direct men's activities for the American Baptist Convention, and now moves over to the section of the National Council of Churches which we call United Church Men. He put on the minister's clothes.

Take your stand with these laymen. Do it to live as a help, rather than a hindrance, to the onward march of the Church. Do it to keep a sensitive soul, a soul that can continue seeing God and his will. Do it, or else the task you can do may go undone.

Listen, layman! Hear God: "Go, prophesy to my people America!"

Matheson's Hymn of Love

(*From page 27*)

Hound of Heaven with its description of the human soul trying to escape, not from divine wrath, but from divine love, but always being pursued; of the Apostle's confession of faith that nothing, including life and death, can separate us from the love of God. In our reckless self-confidence, in our temptation and defeat, through the labyrinths of doubt, we are pursued by a love that guides and corrects and comforts. *O Love that wilt not let me go.*

O Light that followest all my way. Matthew Arnold tells us that strictly and formally the word "God" means "shining" or "brilliant." The Bible tells of Moses coming down from the mount with his face aglow; of Jesus, on another mount, so resplendent that even his clothing caught the splendour. We have seen that light. We have seen it on homely faces where suffering has left its furrows and years their wrinkles. You never argue about the truth or value of religious faith when you see that. And here it is in the poor blind eyes of George Matheson turned upwards towards the light of life. *O Light that followest all my way.*

O joy that seekest me through pain. Not happiness that is earnestly sought, but joy that comes unbidden, flooding the soul with peace. Such men may suffer bereavement, may lose their possessions, even their health, and still possess a blessedness that passes knowledge. Wherever it appears the critic is silent, the godless are ashamed. And it was found in the man who wrote this hymn. A fellow-minister described him as the most cheerful of men—"as if the dimming to him of the outer world were compensated by a gladder and brighter sunshine."

In the last verse all these experiences are concentrated in Christ crucified. *O Cross that liftest up my head.* You touch there not only the heart of the gospel but the nerve of life. You find the interpretation not only of your own sorrows but of universal pain when you come in faith there where earth's sin and heaven's succour meet. All the greatest preaching, all the most enduring hymns,

all the richest experience of the Christian Church, find their center there. And Matheson has made a permanent contribution to the praise which knows no end.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust's life's glory dead,
And from the ground there blossoms red
Life that shall endless be. A-men.

At This I Marvel Most

At this I marvel—
That, dervishlike, our planet whirls
Turning ceaselessly in a strange celestial dance
In a majestic theatre of space,
Spotlighted by sun and moon,
With a backdrop spangled with stars.
When did the dance start and when will it stop?
Who knows—unless it be the Choreographer
Who sees the reason for the rhythm
And times the music of the spheres.

At this I marvel—
That this whirling globe is peopled
With folks like you and me
Who, unaware of their spinning cage,
Go on with their daily lives
As if their little spot were all there were
And their few days on earth were all they had.

Busy, busy, making money,
Eating, drinking, dancing, working,
Sleeping, dressing, talking, laughing,
Each in his little spot, so unaware,
Never a time to see the stars,
Never a time to wonder, wonder,
At this I marvel.

Laughing, loving, hating, fighting,
Suffering, dying—yet never a time to wonder
Whence have we come and where do we go?
Until something stops us short—
A grief too great, a lasting lonesomeness,
And then we wonder—where and when and Who?

At this I marvel most—
That there is such a strange story,
Such a wondrous surprising tale—
That the One who planned it all—
So vast an all that we cannot see or know
The beginnings or the end, of time or space—
That He who is so great we cannot see Him
Became a tiny human babe
And then grew up like all of us
And told of how God loves us
And talked of where we go when we leave this world
And gave His life to prove it.

Strange tale, strange tale,
Surely it can't be true!
Yet who could have dreamed such a fanciful tale?
And the Book is there, written in tears and blood,
And the stars are there
And the whirling globe
And deep in my heart a peace
As my faith reaches out and takes hold
And I talk to my God in prayer.
Strange tale indeed—wonderful story of love—
At this I marvel most!

MADELINE GEORGE
New York, New York

Putting Church Funds To Work

(*From page 49*)

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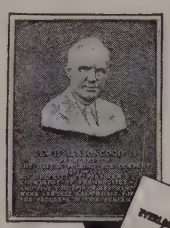

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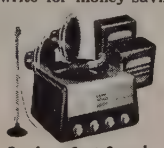

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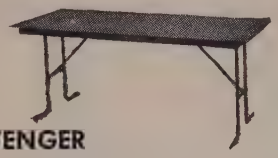

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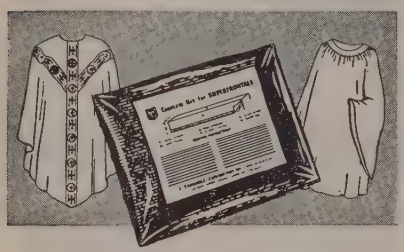

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GEORGE STOLL*

OCCASIONALLY you meet a man who handles two jobs and does both of them well. I know a successful teacher who is also a successful minister. W. Lyle Pearce is a Baptist minister. He is also a teacher in high school. He has an assistant who is a minister of music, and his church is doing fine, thank you. But this is about one of his high school contributions. You can pass this on to your high school principal friend and it may be otherwise useful. It is an illustration of a positive approach to correction which should be tried with other offenders. How about talking to some forward looking judges and other officials about this idea?

When Mr. Pearce was a seminary student he and the writer made the long trek to Boston, Massachusetts, to a national conference of social workers. I'll never forget that conference. I attended a meeting there when, under the guidance of Dr. Boisson, Dr. Cabot and other notables (it was a small meeting and I was about the only man there who wasn't a notable) clinical training of theological students was started. Whether or not this had any influence on what follows is not certain.

For over twenty years Pearce has had contact with problems of discipline in a great high school, and he has come up with something that seems rather significant.

To quote Pearce, "During the twenty odd years I have been teaching here I have always been placed in a position of discipline in the halls, lunch room, or on the field. Since Male was made coeducational two years ago, a new problem of discipline arose which caused much concern among the teachers as well as to the administration. I could easily see that the problem centered with a small per cent of the students and that the efforts at discipline seemed never to lessen the problem. Consequently, I made a suggestion to Mr. Milburn, the principal, to the effect that we try something more positive than the old procedure of dropping a pupil or of making him sit on the bench after school. I felt that if the troublesome students were detained and during that detention were taught in a class very much like the traffic school of the police department, some good could be done with their attitude and future conduct. I am a firm believer in the philosophy that deep within the nature of the individual lies a desire to be right, and that wrong action is a result of training. I believe that an appeal to the good in a student is desirable to the student, and that he takes pride in being honest, even though he is well known as being very dishonest. The student thrills at the idea of being reverent although he has never shown signs of being so. I believe that by mentioning the qualities of good character to a student some good is done in the life of that student. This is a very brief and incomplete account of the philosophy I have when I stand before a class of errant students who have been sent to me.

"During the six months I have taught the class I have taught 102 pupils and these represent a little over ten per cent of the students in the school. These were sent to me, in every case, for five days and for an hour each day. I chose a list of twenty-five character traits and divided them into groups of five. Each day I named five and discussed them briefly. At the end of five days I gave a test to the pupil and made it as difficult as I would make a test in geometry. If the pupil failed the test, he had to take five more days. They understood this, and several failed and took the second round of five days. I was advised to take only five traits and take one day each. I could have as well taken one and spent the entire five days on that one. The reason I chose the twenty-five was my feeling that by merely naming the traits of good character some good would be done.

"These are the traits:

(1) Honesty
(accuracy
(thrift
(responsibility
(sympathy

*Louisville, Kentucky business man, social action leader, and creator of the so-called Louisville plan for work with the public institutions.

(2) Courtesy
(good sportsmanship
(gratitude
(justice
(tolerance

(3) Cooperation
(obedience
(punctuality
(industry
(loyalty

(4) Reverence
(patriotism
(sincerity
(judgment
(morality

(5) Self Control
(ambition
(cleanliness
(courage
(fortitude

"Honesty must be the first character trait else the individual will not be able to do more than assume an understanding of the others. Fortitude must be the last one else the others cannot be followed consistently.

"The administration of the school gave me complete support in all the regulations I made. The regulations were simple and I was very dogmatic about them so that no pupil could find a chance to escape the penalty. There was not a single case of lack of cooperation by parents, and in fact there was much favorable comment from parents. In no case was there resentment on account of sect or creed. I have been very careful not to mention a single word which would give cause for a Catholic or a Jew to resent being taught by a Baptist. The assistant principal, Mr. Knudson, told me after I had been teaching the class four months that the cases of discipline coming before him in the office had decreased two-thirds, and that there seemed to be a better attitude among all the students. One of the janitors told me that there had been a very noticeable decrease in the cleaning requirements for the school. Several of the teachers in the school have made statements to me about their feeling of noting improvement of attitude around the school. All of the teachers have been very agreeable with me and none have been critical or too pessimistic."

Mr. Pearce is writing some articles for educational publications. He will be glad to have his plan tried by others, but this story is told with the hope that this idea may be helpful in dealing with penal problems and rehabilitation.

One professor has urged that penal institutions be set up on a school basis—so much accomplished rather than so much time spent. The idea would be difficult, but not impossible, to apply. It is not offered as a complete answer, but as an idea worth a trial.

PRAYER

Lord, take the blinders from my eyes
That I may truly see
The wonders of this glorious world
Surrounding me.

I would not miss the sunset glow,
The forest's eerie light,
The opening petals of a flower,
The stars at night.

Lord, take the stoppers from my ears
That I may truly hear
The growing of the corn at night,
The movement of the sphere:
The love song of the mockingbird,
The red leaves' fluttering fall,
The music in the slanting rain,
The wind's wild call.

Lord, break the fetters from my heart
That I may truly know
The love that holds the Universe.

Lord, let me grow
Through cloud or sunshine, all the years,
In trusting heart and mind
To closely fit the patterned mold
Thou hast designed.

Laura Emerson Gradick
Jacksonville, Florida

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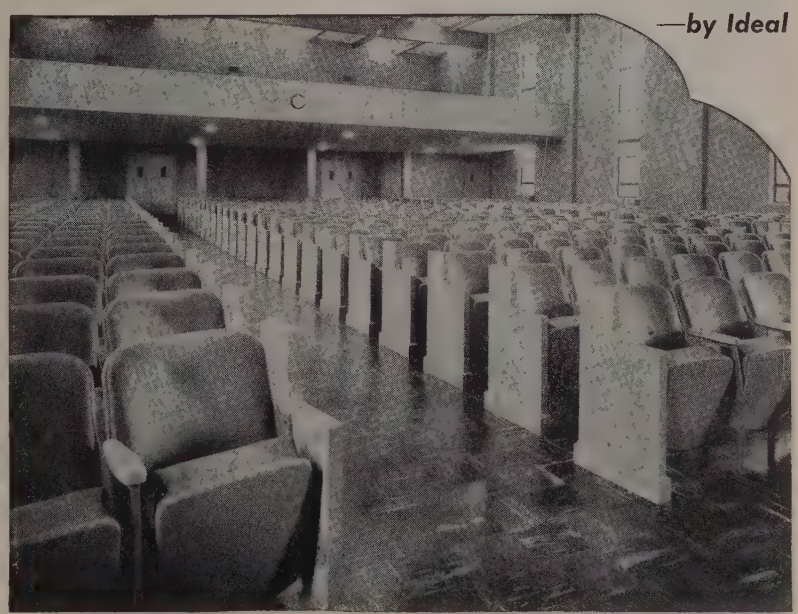

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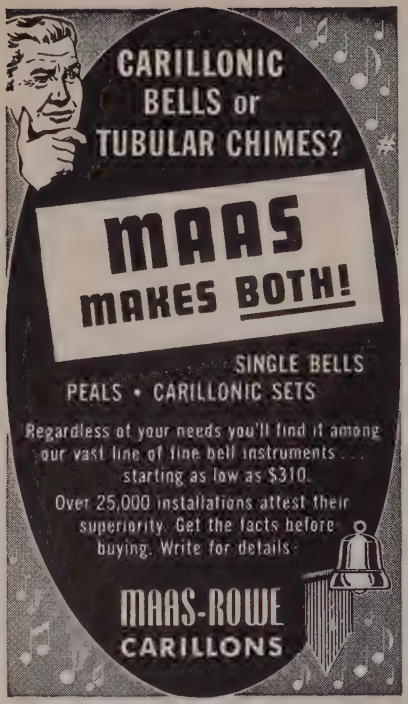
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WASHINGTON, D.C.—Foundry Methodist church here has acquired a rare Lincoln document, a certificate of membership in the Missionary Society of the Methodist Episcopal Church issued in 1864. It attests that "His Excellency, Abraham Lincoln" was named a life director of the Society upon contributing the sum of $150.00 to its work.—R.N.S.

How to Write and Adapt Prayers

FRIEDRICH REST*

VERY little about the phases of writing and adapting prayers for public use has appeared in print. Written prayer receives more advanced attention than extemporaneous prayers. The main thought is central, around which all the remainder of the prayer revolves. Suppose one is thinking of the grace that is needed to receive and retain God's Word in our hearts. We may write the following prayer:

> O merciful God, who are always ready to reveal thyself to the children of men: Give us eyes to see, ears to hear, and hearts to understand thy word. And help us to retain thy truth that we may obey thy law all the days of our life. Through Jesus Christ our Lord. Amen.

On many subjects the greatest need, however, is not to write a new prayer, but to adopt or adapt good prayers already in existence. Adapting prayers often involves one of the following processes: Combining parts of various prayers; adding to an original prayer; or finding revised versions of good prayers that have stood the test of time. Techniques that are helpful in writing and adapting prayers may be worth considering if there is anything at all to the thought that the minister wishes to present the best prayers to the throne of grace that the Church has to offer.

Sometimes a good prayer will be found somewhere in revised form. For example, no one would question the basic quality of this prayer by Archbishop Laud, written three centuries ago:

> Gracious Father, we humbly beseech thee for thy universal Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purge it, and where it is in error, direct it; where it is superstitious, rectify it; where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, make up the breaches thereof, O Thou holy One of Israel; for the sake of Jesus Christ our Lord and Saviour. Amen.

A more usable form of this prayer is the following, if for no other reason than because it omits the part at the end that seems stilted to us today:

> Gracious Father, we humbly beseech thee for the universal Church. Fill it with all truth, and in all truth with all peace. Where it is corrupt, purify it; where it is in error, correct it; where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; and where it is divided and rent asunder, heal it. (1)

Another kind of prayer is formed by combining parts of various prayers. A good example comes to mind from a modern master of prayer, Dr. John Wallace Suter, custodian of *The Book of Common Prayer*. One of his books (2) contains four brief prayers for trust and confidence which were put together into one paragraph as part of a general prayer:

> Serene Son of God, whose will subdued the troubled waters and laid to rest the fears of men, let thy majesty master us and thy power of calm control us. Subdue every storm, without and within. Deepen the stillness of our inmost thoughts, and refresh us with the quiet springs of eternity. Confirm in us the knowledge of thy presence as our companion on life's voyage, that at length our hearts may find rest in thee. (3)

A widely quoted prayer, from the Gelasian Sacramentary (fifth century), always seemed to me to have a peculiar ending for what is otherwise a beautiful prayer. It reads this way:

> O Thou, who are the Light of the minds that know thee, the Life of the souls that love thee, and the

(*Turn to page 77*)

*Minister, St. Paul Evangelical and Reformed Church, Hermann, Missouri.

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NEW BOOKS

Preachers and Preaching

A Treasury of the Kingdom. Compiled by E. A. Blackburn and others. Oxford University Press. 280 pages. $3.50.

Worship Resources for the Christian Year. Compiled and edited by Charles L. Wallis. Harper & Bros. 483 pages. $4.95.

It is not often that this reviewer has had the opportunity to review two anthologies of such unusual character and merit. Each in its own way will give invaluable assistance to ministers and others looking for a wide range of materials on religion and worship.

In *A Treasury of the Kingdom* we find a set of readings designed "to bring home the eternal nature of the Christian message . . . expressed in the lives and writings of countless Servants of the Kingdom." In Part I "The Approach to the Kingdom" we find selections from pre-Christian writers like Plato, Socrates, Seneca and Epictetus. For Quests of the Spirit and of the Mind we are introduced to men like Augustine, John Bunyan, Whitehead, some poets and others. The Story of the Journey is based mainly on "The Pilgrim's Progress," and for Directions and Approach Through Worship we have excerpts from Tagore, Bondfield, William Temple and Erasmus.

Part II "Festivals of the Kingdom" has selections dealing with the principal seasons of the Christian Year, while Part III "The Fruits of the Kingdom" deals with such Christian virtues as Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, and Temperance. In Part IV we have thumb-nail sketches of several Christian saints and martyrs who have been "Servants of the Kingdom." Part V "The Kingdom Perfected" deals with the conquest of Death and God.

Worship Resources for the Christian Year contains resource materials for all the church and national days ordinarily included in the calendars of non-liturgical churches. In each of the four main sections there are six sub-divisions which include: scriptural calls to worship, invocations, litanies and responsive prayers, longer prayers for pulpit and group use, poems, and suggested topics, i.e. texts and themes for homiletic use.

In Part I "The Christian Heritage" we find the principal seasons of the Christian Year from Advent to Reformation Sunday. Part II "The Christian Mission" includes Missionary Sunday, World Wide Communion, World Order Day, Temperance and Stewardship. Part III "The Christian Home" has materials for Mother's and Children's days, Youth Sunday, Christian Education Week, and Commencement Sunday. Part IV "The Christian Nation" includes materials for the Sundays usually preceding Thanksgiving, Independence Day, Race Relations, Brotherhood, Labor Day, Rural Life and Laymen's Sunday.

The years that have gone into the preparation of these two anthologies have resulted in a storehouse of valuable material.

S.L.

Men of the High Calling edited by Charles Neider. Abingdon Press. 238 pages. $3.50.

This is an anthology of fourteen stories concerning ministers, priests or rabbis.

Written by Stephen Vincent Benet, Lloyd C. Douglas, G. K. Chesterton, Franz Werfel and others, these are brief pictures, some humorous, some tragic, but all of them glow in their portrayal of the men called by God. They are easy to read but not quite so easy to forget.

H.W.F.

Who Speaks for God? by Gerald Kennedy. Abingdon Press. 139 pages. $2.50.

Bishop Gerald Kennedy has become one of America's leading writers of religious volumes. This one is very brief, only four chapters, in which he asks the question for ministers as well as lay people, who today speaks for God? Moved by Norman Cousin's title "Who Speaks for Man?" Bishop Kennedy says that the man of God is the one who speaks for persons, for the spiritual, for freedom, and for hope. These first were sermons, then became lectures and finally essays. But whatever they may be called, they are concise and stimulating suggestions for a presentation of the Christian message.

H.W.F.

Preaching the Word With Authority Frederick W. Schroeder. Westminster Press. 128 pages. $2.50.

The president of Eden Theological Seminary, Evangelical and Reformed Church, is the author. He has been teaching preachers in the making. He is concerned not only with the homiletical technique, but with the message of preaching. "Much of the mine-run preaching is in poor form, prosaic in delivery, platitudinous in content and irrelevant to the situation." The remedy for all this is to improve the quality and the author gives some very acceptable and readable and challenging ideas on how this may be done. He defends preaching as the "noblest form" of communicating truth; that it has been, in its best examples, of great importance to the world. He holds that true authoritative preaching comes from the Bible itself. God acts redemptively through the ministry preaching.

The book is well outlined and interestingly written. Preachers, teachers and seminary students will be helped by this book.

I.C.E.

Dear Charles by Wesley Shrader. The Macmillan Company. 109 pages. $2.50.

These are fictional letters written by a seminary professor to the pride of his class, "Dear Charles." The letters were found in a box of books that came when the author was given Charles Prince's library by his widow. Charles had not been a good preacher, and while his library was exceedingly large, he never read. Yet he had amazing success. The reasons he had such acclaim are revealed in the advice given him in these letters from Professor Astute. They are advisements as how to dress, to speak, to pull wires; things not to do, like never hiring a secretary under fifty, never becoming intimately friendly with families of the church, never taking low caste people in the church, never mixing politics with religion, never cooperating with the Federal Council or reading "Fosdale," they were incarnations of Satan.

The book is a mild, humorous satire on designing ministers who contrive to get themselves advanced and recognized. The reason Mrs. Prince allows

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NEW BOOKS FOR THE NEW YEAR

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The world nailed him to a wooden cross, to die in cruel agony.

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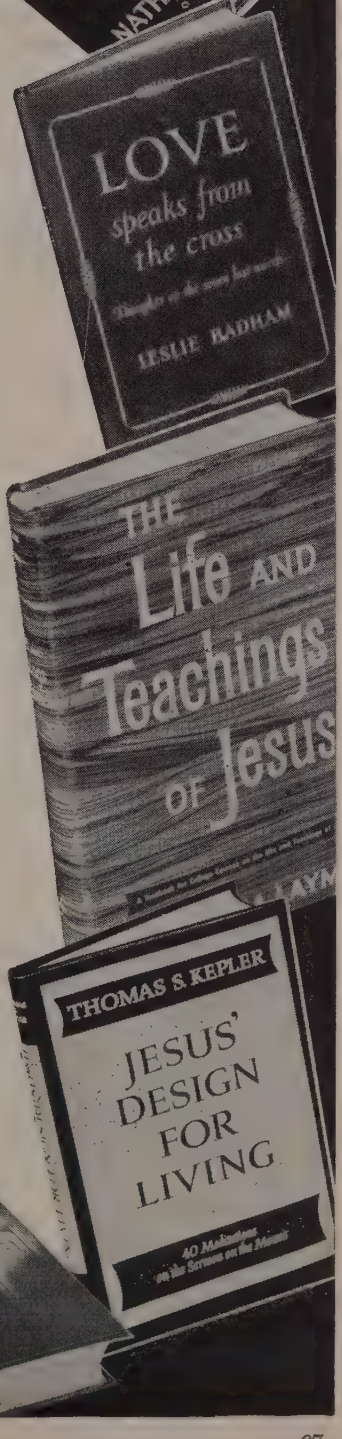
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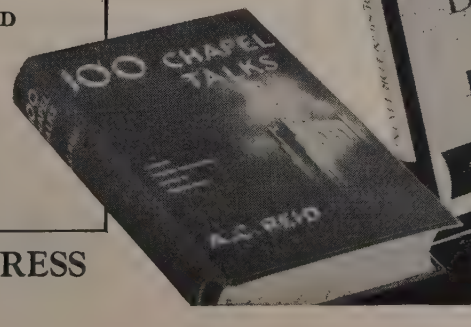

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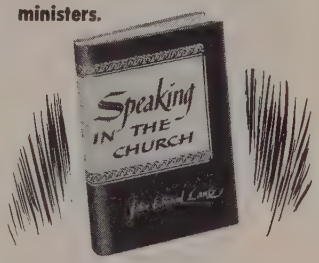

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the letters to be read and produced is because: "You men of the ministry are becoming so adept at evasion and pretense that you find it difficult to distinguish reality from fantasy, truth from error. This is not to say that you are bad men, in the sense that Sinclair Lewis's Reverend Elmer Gantry was a bad man. Your salvation would be easier if that were the case. Your weakness has been in permitting a materialistic and success-hungry world to mold the ministry in its own image. Thus the voice of the prophet has been sacrificed and in its place the voice of a secular-minded people has been reproduced and given religious sanction."

The book is engaging. Few ministers can read the book without having the mirror held up to their own natures. I think the author must have left out one letter telling how the good Doctor Prince pulled the wires to get denominational preference.

I.C.E.

Against the Stream by Karl Barth. Philosophical Library. 252 pages. $3.75.

Most ministers have read a great deal about Karl Barth. His name constantly appears in theological journals and lectures by seminary professors. Few preachers are ignorant of the basic tenets of Barthian theology. They know it as a system based on the transcendence of God with a minimizing of his immanence.

But how many have actually read any of the writings of the Swiss master? His *Dostrine of the Word of God* and his *Dogmatics in Outline* are forbidding tomes, abstract in meaning and complicated in sentence structure. The average pastor shuns them and contents himself with some critique of them which can be read in a half-hour or so.

Yet we cannot and we must not ignore Karl Barth himself. Whether or not we agree with him, wholly or in part, he is a sterling voice in the contemporary theological world. Moreover, we do not do him justice if we merely read what others say about him. We must allow him to speak for himself.

Against the Stream is his superb opportunity to do this. It consists of shorter writings by Barth—lectures, sermons, radio talks and brief papers—written between 1946 and 1952 Included is a fascinating correspondence which took place between him and Emil Brunner in the summer of 1948—a sort of debate in written form.

To most Americans, the most disturbing portion of the book will be that which deals with what can only be called "the theology of politics." Barth is aware of the current criticism and condemnation of communism. However, when he applies his rapier-like thrust against the evils of capitalism and democracy, he will arouse a great deal of anger in those whose sole interest is the preservation of the status quo.

This is a book to introduce you firsthand to Karl Barth. You will not find it to be too tough going. If you can put it aside before you have finished, your experience will be different from that of this reviewer.

T.F.H.

From Pit to Pulpit by James N. Brennan. Christopher Publishing House. 226 pages. Price $3.50.

This is a fascinating story of a man who, under great difficulties struggled from the job of slate picker in a coal mine to the ministry of the Gospel. The book is well written and holds the interest to such an extent that one is loathe to lay it aside. When one can rise from a lowly job like he had and go on through theological seminary, he shows a real faith in God and a self-determination that cannot be downed.

The scene of the story is almost wholly in the anthracite coal regions of Pennsylvania. In this section the author did most of his preaching. The book is full of material that could be an inspiration to any youth, without funds, to work his way through college and seminary into the ministry.

Anyone reading this book, whether minister or layman, will find his faith greatly enlarged as he realized what the author did to gain his training, and afterwards what he did for the churches he served. It is well worth reading.

A.H.J.

The Bible

The Nazarene Gospel Restored by Robert Graves and Joshua Podro. Doubleday & Company. 982 pages. $10.00.

That men hunger for a satisfactory critical and historical life of Jesus is shown in the fact that such a book as this could find a publisher and apparently be fairly widely read. The rejection by many Christians of the radically liberal and also the uncritical lives of Jesus has left a field which modern competent Biblical scholars should fill. I fear that this book is hardly an adequate answer to our need.

Here is a highly imaginary, and in part plausible, yet inadequately critical account of the life of our Lord recreated in a very readable and even exciting fashion. It has been done by two persons admirably competent in their fields but neither Mr. Graves nor Mr. Podro are New Testament scholars. It would appear that the basic ground work is largely the effort of Joshua Podro who is a researcher in Jewish history and

literature. Although the finished work is undoubtedly the result of many hours of conference by the co-authors the literary style is largely that of Robert Graves whom most readers remember as a master creator of historical fiction, notably *Claudius the God, I Claudius, Count Belisarius, Hercules My Shipmate,* and more recently *King Jesus.* One can only dream of the powerful book which might have resulted if a more adequately balanced content had been poured into this form.

The thesis seems to be that the apparent inconsistencies in the New Testament are caused by editorial carelessness and overzealousness on the part of the Gospel writers. The authors blame Paul for founding a religion in Christ's name and imply that the Gospel writers distort their facts to fit this and their needs. They seem to be very sure that they now have the accurate Nazarene Gospel in unembellished form from which they herewith reconstruct the true Gospel narrative before its corruption. (Part III of the book). It is too pat.

R.W.A.

Biblical Demonology by Merrill F. Unger. Van Kampen Press. 250 pages. $4.00.

The competence of the author of this unusual volume is indicated by the fact that he holds earned doctorates from Dallas Theological Seminary and Johns Hopkins University (Semitics and Biblical Archeology). Since 1948 he has been head of the Old Testament Department at the former institution.

The subject discussed is one that occupies a very considerable place in Biblical thinking, but, until recent years at least, a very small one in contemporary theological thought. Only in recent years have a group of theologians begun to speak once again of 2 "demonic" elements in the universe (although usually not being too careful to define the term used).

Dr. Unger has read and digested a vast amount of previous literature (as his footnotes prove) in this field and has carried the discussion very considerably further. No one who is interested in coming to a better understanding of Biblical thought and to an accurate understanding of the bitter warfare in which the church is called to engage should miss this book.

Of very special interests are the chapters dealing with demonic possession, both in Bible days and in our own, fortune-telling and Spiritism.

As Dr. Wilbur M. Smith has said, this subject is one "concerning which Satan would indeed have us ignorant." All the more important, then, that we utilize the insights of Dr. Unger's fine book.

J.S.

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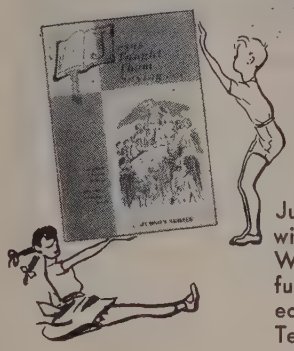

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Ancient Israel by Harry M. Orlinsky. Cornell University Press, Ithaca, New York. 193 pages. $2.50 (cloth) $1.75 (paper).

Dr. Orlinsky is professor of Bible at Hebrew Union College-Jewish Institute of Religion in New York City. He was a member of the Old Testament section of the American Standard Bible Committee. Although this essay was originally written as one of a series in "The Development of Western Civilization" and published by Cornell University Press for use in college survey courses, it is of sufficient importance for the general reader.

The author outlines the fluctuating fortunes of the Hebrews and Israelites between about 2000 and 300 B.C. He shows how the Jewish religious concepts developed in the context of actual historical situations. He describes vividly how the teaching of the prophets concerning the worth of the individual profoundly influenced our western culture and thought. The author uses the most recent discoveries in archaeology in his discussion of Old Testament records. Readers of *Church Management* will be particularly interested in his story about the Babylonian treatment of King Jahoiachin. Early in the twenti-

THE TEACHER AND YOUNG TEENS

By Louise B. Griffiths. This 10-hour, advanced leadership training guide is better than a dip in the fountain of youth for teachers who work with youths 12 to 14. It includes a discussion of materials, equipment and resources for the teacher, department superintendent and youth counselor. Classwork covers: purposes, Sunday morning and evening sessions, teaching methods, organizing to achieve goals, and early teen-agers' needs. **$1.75**

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By Alberta Z. Brown. A practical and thoroughly enjoyable book for teen-agers and those who work with them. It discusses the problems and opportunities they face regarding their body, home, education, money, leisure, friends, religion, attitudes, their world and their future. Written in a casual and friendly manner with 34 cartoon-style illustrations. Here is a most understanding book by a young teacher experienced in church and secular schools. **$1.50**

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By Bernice Bryant. A newly revised edition of a popular and delightfully different type of devotional reading for boys and girls 6 to 10. Written in story form, the book tells how God is everywhere—in factories, airliners and television, as well as in nature and on the farm. Told by a typical boy, David, the stories explain that the same loving God who showed the robins how to build their nests also gave man the ability to build giant structures and to invent amazing machines for today's living. There are many beautiful photographs, over which a child will linger in wonder. **$1.75**

CHURCH WOMEN IN THE SCHEME OF THINGS

By Mossie Allman Wyker, head of United Church Women. An enlightening discussion on how women can learn techniques for achieving without being militant, how they can work in their own churches and with other Protestant groups at home and abroad, and how they can get the right perspective. Here is some important reading for persons concerned with the growing influence of women in the church. **$2.00**

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eth century three hundred cuneiform tablets found in Babylon were sent to Kaiser's Museum in Berlin. Three decades later they were found again studied and in the words of Dr. Orlinsky "it is unusual for archaeological discoveries to confirm a Biblical account so specifically."

This little volume can be used by the minister who is interested in reviewing quickly and with the most recent archaeological discoveries the important portions of the Old Testament. It can also be used for an adult study class seeking a brief reliable and interesting summary of ancient Israel.

W. L. L.

Appointment with God by J. B. Phillips. The Macmillan Company. 61 pages. $1.75.

Here is another of the brief books now coming in rapid procession from Dr. Phillips, noted translator of the New Testament. This brief one is probably the best of them all. It is a very brief and very plain exposition of the Sacrament of the Lord's Supper. In fourteen little essays of two or three pages at the most, he gives in written form what was a series of lenten talks to his own congregation in England.

Just what does Communion mean? What happens? It is this that he presents from the view of his Anglican church, in words and ideas simple enough for the ordinary layman to understand. It is very well done.

H.W.F.

Biography

I. The Apostle Paul by Olaf Moe; translated by L. A. Vigness, Augsburg Publishing House. 489 pages. $4.75.

Olaf Moe, Professor of New Testament Exegesis at Independent Theological Seminary, Oslo, Norway, sets out to "justify the teachings of Paul to men." His work is evangelical, apologetic, clearly consistent with the main stream of thinking on Paul in the Protestant part of the Church since Luther.

Professor Moe pre-supposes the Pauline authorship of all the New Testament letters that go by his name. He asserts that their purpose is primarily doctrinal, designed to "confirm the saints in the Faith," and their teaching is essentially consistent with the Christian Faith as taught by Jesus' disciples. He believes there is a dual background of Jewish and Greek theology which is woven into a higher unity in Paul's doctrine. It is a new synthesis, one which is Christian, yet with threads of connection with the thinking of both those races.

The Apostle Paul by Olaf Moe is a very comprehensive book. Space forbids the discussion in detail of its main contentions.

He begins by pointing out that the burden of Paul's missionary message is simply, Jesus Christ. That implies a commitment to him as the Messiah promised in the Old Testament, and belief in him as Judge and Savior. (These two aspects of the Christian message are addressed to Jews and Greeks). Prof. Moe shows the rich Scriptural background of Paul's teaching, believing: "In the Old Testament the New Testament lies concealed; in the New Testament the Old Testament is revealed."

Taking up the Pauline "world-view" he points out Paul's doctrines of: the unity, transcendance, omnipotence, omniscience, holiness, and righteousness of God. He gives the essentials of Paul's Judaic cosmology. Concerning man and his sin, Professor Moe concludes that Paul's views are drawn largely from Old Testament concepts (Jewish and early Christian) and present no departure from the "pessimistic" concept of "original sin" inherited from Adam.

Throughout the body of the book, the writer gives a defense, buttressed with numerous Scriptural references, of the thesis that St. Paul's doctrine is consistent, Christ-centered, basic to any real Christian theology. That is, he attempts to show that there is no essential contradiction between the "Faith once delivered to the saints" and what is "most assuredly believed" by evangelical Christians today. He is far from the camp of those who say that St. Paul's has "theologized away" all the serene teachings of the "gentle Jesus." Rather, he is at pains to prove that no real inconsistency can be found between them. From the doctrine of God to the doctrine of the last things, he sees Paul, the Apostle, as the mind through whom the Holy Spirit has channeled the cardinal doctrines of the Christian Faith, for all time.

Naturally, "liberal" scholars would have no patience with this book. It is too Biblical, evangelical, almost too "naive" for them. Yet for those interested in a constructive, systematic statement of Paul's message and doctrine, it is eminently valuable.

A.W.R.

Katherine, Wife of Luther by Clara S. Schreiber. Muhlenberg Press. 232 pages. $2.75.

This fictionalized biography of Katherine von Bora, the run-away nun who married Martin Luther a few years after the Reformation had begun, should be widely welcomed. Mrs. Schreiber won first prize with this manuscript in the

Chicago Midwestern Writers' Conference contest after having previously confined her literary efforts to short stories and poetry.

The book is fiction only to the extent that it permits the use of imaginative conversation. Otherwise it rests upon a solid basis of historical fact, as it should. The combination makes for interesting and helpful reading.

It is good to have this "woman's eye" view of the great Reformer, since it gives his story a certain freshness that even such a good biography as Bainton's cannot quite achieve. Luther, his family and his friends come to life in these pages.

And it is good also to have such an accurate picture of the first Protestant parsonage. This has proved to be such a source of blessing for all concerned, including society as a whole, that it is worth while to examine its origins. Incidentally, one's admiration for "Master Kate" goes up, and up, and up. An excellent book for youth and for church libraries.

J.S.

All In Good Time by G. B. Stern. Sheed & Ward. 154 pages. $2.50.

This is the intimate spiritual life story of a distinguished English novelist, Gladys B. Stern, born a Jew, who found satisfaction in the Roman Catholic Church. Born in England Miss Stern, as a child, always felt as an outsider. When the school had "prayers" the Jews and Catholics, marched out and were "outsiders." Miss Stern's family had connections throughout Europe. Her mother was from Vienna. As a child she travelled through Europe and her training, after the British schools, was continued in a French finishing school operated by good Roman Catholics. Here, again, she was an outsider. She looked in the door of the Catholic churches but felt she was barred from the great gifts and mysteries.

Late in life, she is now 64 years of age, she decided to take instructions for the Catholic church. She had read deeply in the biographical histories of the saints and the methods of devotions. Finally she took instruction and made the leap.

The book presents no philosophy of religion nor logical progression. There is no religious controversy. It is simply the account of a lonely individual who drank deeply of Catholic biographical literature and sought the solace of these historical characters. One needs to be avid reader of the literature of the saints to appreciate the progression into Catholicism of this writer.

W.H.L.

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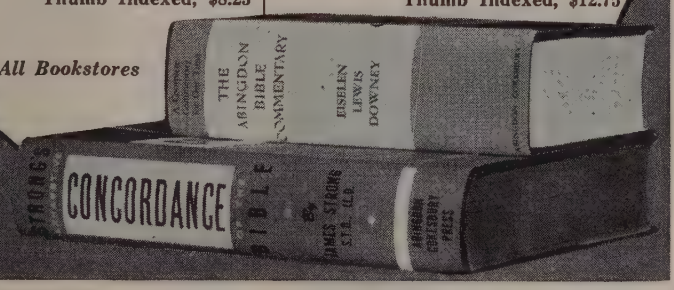

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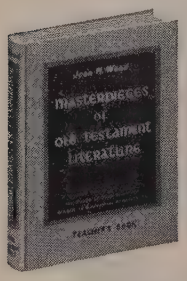

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A Handful of Authors by Gilbert K. Chesterton. Sheed and Ward. $3.00.

Even though Gilbert K. Chesterton has been dead for several years, he is still able to command the literary attention and interest of a good many people. It has been my pleasure to read several of his books, as well as to hear him lecture. Yet I have to admit that while I find him delightfully entertaining, and instructive, he is just as baffling and puzzling as when I first read and heard him. He is the apostle of paradox and enigma. One cannot help but be amazed at the ground he covers in his wide grasp of things. It is good to have these posthumous essays from his hand and creative brain. They are brief and somewhat tantalizing glimpses of men in the literary sphere who have made their contribution to the world's culture and then have fallen on sleep. He writes about authors, essayists, and poets, some of them well known, others not so well known. They are essays taken from other publications to which the learned author contributed. Essays going as far back as the year 1901, and right down to the year 1935. In this handful of authors, are to be found essays ranging from Victor Hugo to John Masefield, and Eric Gill. The book is edited by Dorothy Collins.

A. S. N.

Hugh Latimer (Apostle to the English) by Allan G. Chester. University of Pennsylvania Press. 271 pages. $6.00.

Hugh Latimer by Harold S. Darby. London: The Epworth Press. 262 pages. 21s. American Distributors, Alec R. Allenson, Chicago.

These two excellent biographies of Hugh Latimer are evidently prepared in anticipattion of the 400th anniversary of the martyrdom of Ridley and Latimer, which will be observed in 1955. One is written by Allan G. Chester, a member of the Department of English of the University of Pennsylvania. His book is in some respects more detailed and more scholarly than the other, which is written by Harold S. Darby, a British preacher who interprets Latimer as a clarion voice against corruption, greed, and superstition, and as a constant contender for the Bible in the vernacular.

It is a fascinating, yet terrible thing to go back in imagination to the reign of Henry VIII. Thank God we live today in a more humanitarian and less theological age. When one reads these books, he can understand what Kirsopp Lake's father meant when he said, "The two greatest blessings that have come to humanity have been the discovery of anesthesia for surgical operations and the decline in Christian theology."

The Cambridge Reformers supported Henry's divorce and his marriage to Anne Boleyn. They also supported the inevitable consequence of that, which was the severance of the Church of England from the domination of the pope. In this great movement of the English Reformation these men stood for the banishment of superstition in religion, the substitution of a Communion service for the Mass, the primacy of preaching in a service of worship, and the necessity of an English Bible for the people. They lived in dangerous days. One feels the dread that they felt when they knew that they might be burned or executed at the whim of Henry VIII. Later, Ridley and Latimer were to be burned by Mary.

When Ridley and Latimer were burned at the stake in the Square at Cambridge, Latimer said, "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." The candle lit by these men four hundred years ago was the right of private judgment in religion, the abolition of abuses and superstition, the right of a man to approach God in his own way and to learn of God through a book he could read. The means of grace should be accessible without money and without price. The priesthood was to be a "priesthood of all believers." This was the candle of which he spoke; and its light was already in himself.

H.W.H.

Forgotten Founding Fathers by William Thomson Hanzsche. The Christopher Publishing House. 209 pages. $3.00.

The author of this interesting history is the minister of the Prospect Street Presbyterian Church of Trenton, New Jersey. A number of years ago he wrote "The Presbyterians, A Staunch and Sturdy People." This little volume is a biographical study of seven men who helped build the church in early America.

The author begins with Francis Makemie who helped to build an independent national organization for the Presbyterians and to create a spirit of religious freedom for all denominations. Dr. Hanzsche believes that it was the reputation of Francis Makemie who influenced William Tennent to leave the Anglican Church and join the Presbyterian. The story of Tennent's Log College is one of the most inspiring experiences in the history of American Presbyterianism. The author makes his story all the more interesting by using some of Tennent's letters. Jonathan Dickinson, the third "forgotten founding father" launched a new kind of church which was free from European dominance. Here the author shows how

(*Turn to page 75*)

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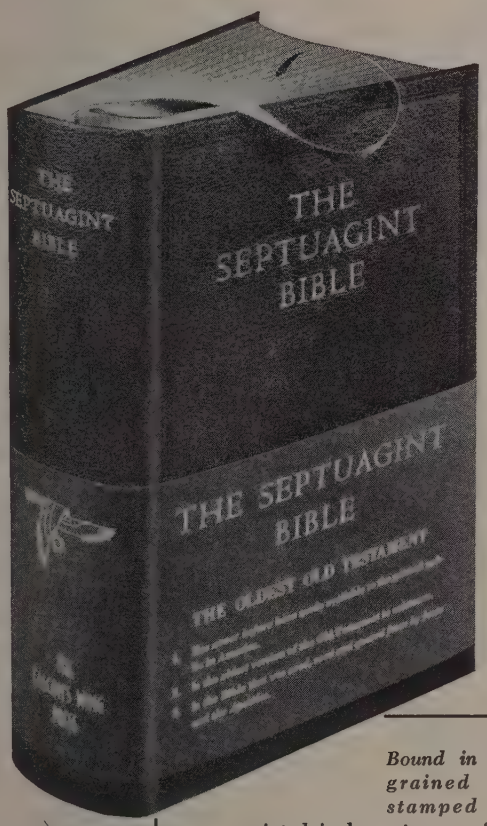

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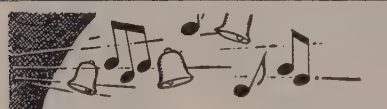

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JAMES H. UHLINGER*

ON THE BIOGRAPHICAL SIDE

The White and the Gold by Thomas B. Costain. Doubleday & Company. $5.

Author Costain has the rare ability to write history with the color and interest of fiction. This is the story of Canada's beginnings, carrying the sub-title, "The French Regime in Canada."

The book is the first in a series by top-flight authors under the editorship of Mr. Costain that will cover the entire history of Canada. From the landing of John Cabot (Caboote) at Cape Breton Island on June 24, 1497, the present account runs through the period of the early Titans—La Salle, Tslon, Frontenac, Iberville and Laval.

Here is a book that makes Canadian history come alive!

Royal Mother by Jennifer Ellis. Prentice-Hall. $2.95.

The visit of Queen Mother Elizabeth has focused attention on the gracious quality of her life. Miss Ellis paints a warm, poignant picture in *ROYAL MOTHER.*

Little inside stories of family and court life are blended with the affairs of state that endear England's first Scottish queen to her people and the world.

The Life of Abraham Lincoln by Stefan Lorant. McGraw-Hill. $3.50.

Most remarkable in American literature is the increasing stress on the life and times of Abraham Lincoln. So many of the books become voluminous with the richness of resource material afforded and the rapture with which the writer approaches his task.

Stefan Lorant has changed the pace by writing a good, short account of the life of the Great American with 180 pictures of major events and documents. This is a book that ought to find its way into the church library.

The late Rabbi Leibman reminded us that, compared to Jewish religious education, we Protestants make far too little use of the hero stories of our faith as examples for our youth. Cleaning up the comic book situation should culminate in making available worthy literature like this in our churches.

*Wesley Methodist Church, Worcester, Massachusetts.

Joan of Arc by Lucien Fabre. McGraw-Hill. $5.

How a peasant French girl who was executed five hundred years ago at the age of 19 years could become such a symbol in history as Joan of Arc has is one of history's enigmas. Lucien Fabre sees a historical trilogy in the life, arrest, trial, death sentence, execution and subsequent vindication of Socrates, Jesus and Joan of Arc.

A penetrating, exhausting, and scholarly probe is made into the first half of the fifteenth century in France. More important is author Fabre's examination of Joan's "voices" and "visions" in the light of modern psychological insight. It's heavy—and good.

An American in India by Saunders Redding. Bobbs-Merrill. $3.50.

With the world missions study spotlight on India this year, the flurry of excellent books on that nation is stimulating.

This time a distinguished Negro American representing the Department of State presents a gripping travelogue-dialogue on the India he found this year. The bulk of the book is good first person conversational material covering interviews he had with all sorts of persons from officialdom to ordinary citizens.

In the most color-conscious nation in the world he was never allowed to forget his color. He found an India that believes America is "unalterably prejudiced against non-whites." That our nation is imperialistic and has such designs on India is taken for granted. Even the Ford and Rockefeller Foundations and the Fulbright program are tools of imperialism.

Mr. Redding feels that America should bombard India with truth and sincerity. "Until I came out to India, I had no idea that there was in me so great an urge to defend America, or that there were so many dangerous untruths to defend her against."

HERE AND THERE

The Power of Positive Thinking for Young People by Norman Vincent Peale. Prentice-Hall. $2.95.

The best bestseller in non-fiction in recent years (outside the Bible) is now out in a special youth edition. The topics it covers will sell it: "Stop Fuming and Fretting," "Be a Winner," "What to Do in a Slump," "Why Not Use that Higher Power?" It's great for young people.

The Glory and Wonder of the Bible Edited and Interpreted by Daniel Poling. Thomas Y. Crowell Co. $3.95.

Family reading of the Bible is provided in this practical guide. The actual Bible stories and text are divided into

topical readings of sufficient length for average family devotions. Verses and chapters are forgotten as the Word is permitted to speak for itself. Families, teachers and church libraries will find real help here.

Fifty Years With the Golden Rule by J. C. Penney. Harper & Brothers. $2.75.

The J. C. Penney company sent 37,000 paper-bound copies of this book to "influential religious leaders in the major faiths of America." Like Mr. Penney himself, the book is a plain, unassuming account of a half century of man and God and the business world. He states his experience and faith, calling it "a spiritual autobiography."

Smoke On the Mountain by Joy Davidman. Westminster Press. $2.50.

The mountain is Sinai and the book is a refreshing, non-theological, practical interpretation of the Ten Commandments. With deft, poetic touch Miss Davidman creates glowing pictures as she makes her basic plea for pure Christianity in a form described as "otherworldliness."

The Third Revolution by Karl Stern. Harcourt, Brace. $4.

Concerning the conflict between psychiatry and religion, Dr. Stern holds that when the former is stripped of its materialistic philosophy the two will no longer be opponents but colleagues. It carries the Imprimatur of the Archbishop of Ottawa.

New Books

(*From page 72*)

Dickinson struggled to establish the principle of separation of Church and State. His personal life is interesting—especially his expulsion from Yale. He said: "I want to wear out my life in His service and for His glory." His vitality was amusing as well as inspiring. Gilbert Tennent was the firebrand of the early colonial church in the middle colonies. His part in the Great Awakening is ably told by our author. Samuel Davies is the sixth biographical study. Here we find one whose preaching was not only popular and practical but also scholarly. It was men "like Samuel Davies who precipitated the break with England and the development of the American way of life." Although he lived only forty-eight years, his accomplishments were remarkable. The last chapter is a study of John Witherspoon. Dr. Hanzsche very ably describes Witherspoon's work at Princeton and during the American Revolution. W.L.L.

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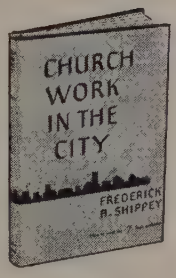

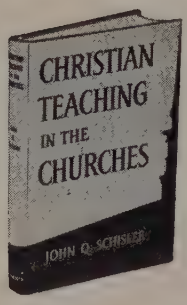

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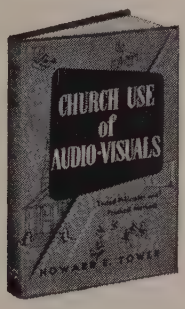

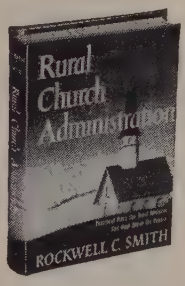

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Milwaukee, Wis.
Day School $200,000
Ebenezer Luth.
Milwaukee, Wis.
Day School $200,000

BENJAMIN FRANKLIN OLSON
19 SOUTH LA SALLE ST.
CHICAGO 3, ILLINOIS

Grace English Luth.
Elkhart, Indiana
Church $225,000
Grace Meth.
Rockford, Ill.
Ed. Unit $150,000
Judson Baptist
Oak Park, Ill.
Ed. Unit $160,000
St. Paul's Ev. & Ref.
Manhattan, Ill.
Church & Ed. Unit $200,000
Elmhurst Meth.
Elmhurst, Ill.
Ed. Unit $125,000

F. M. OLSTON
208 MIDCO BLDG.
3RD AND CHEYENNE STS.
TULSA, OKLA.

Carbondale Ch. of Christ
Tulsa, Okla.
Church $30,000

ORCUTT AND MARSTON
MUSGROVE BLDG.
HANOVER, N. H.

St. Thomas
Hanover, N. H.
Ed. Unit, Parish House $80,000

ORR, STRANGE & INSLEE
3142 WILSHIRE BLVD.
LOS ANGELES 5, CALIF.

Grace Ev. Luth.
Culver City, Calif.
Church, Ed. Unit $180,000

OSNESS & DRAKE
2714 10TH AVE. MONT.
BILLINGS, MONT.

University Cong'l
Missoula, Mont.
Church $55,000
Bethlehem Cong'l
Worden, Mont.
Church, Ed. Unit $40,000

RICKEY & BROOKS
CHESTER, CALIF.

Chester Meth.
Chester, Calif.
Church, Ed. Unit $80,000

WILLIAM I. ROSAMOND
211 S. 7TH ST.
COLUMBUS, MISS.

Christian Science
Columbus, Miss.
Church $35,000

CHARLES A. SCHEURINGER
WESTERN SAVINGS
FUNDS BLDG.
PHILADELPHIA, PA.

St. Luke Ev. Luth.
Silver Spring, Md.
Ed. Unit and Expansion
of Church $215,000

SCHUTT-HALEY, ASSOCIATES
510 JEFFERSON ST.
GARY, INDIANA

Homewood Baptist
Homewood, Ill.
Church $75,000
Community Presby.
East Gary, Ind.
Church and Ed. Unit $90,000
First E. & R.
Gary, Ind.
Ed. Unit $80,000
Bethlehem Luth.
Chesterton, Ind.
Ed. Unit $65,000
Brunswick Baptist
Gary, Ind.
Church & Ed. Unit $80,000

SETTERBERG AND MC GRATH
615 BROAD ST.
ST. JOSEPH, MICH.

Clay St. Baptist
Benton Harbor, Mich.
Church, Ed. Unit,
Parish House $400,000

SHAVER & SHAVER
205 1/2 S. SANTA FE AVE.
SALINA, KANS.

Bethesda Ev. Luth.
Page City, Kansas
Church $35,000

SHELGREN & WHITMAN
110 PEARL ST.
BUFFALO 2, N. Y.

St. John's Ev. & Ref.
Dunkirk, N. Y.
Church &
Fellowship Hall $165,000

ALFRED H. SIEWERT
2716 W. NORTH AVE.
MILWAUKEE 8, WIS.

Holden Luth.
Wautoma, Wis.
Church, Ed. Unit $65,000

SIX ASSOCIATES
1025 HENDERSONVILLE RD.
BILTMORE, N. C.

Mars Hill Baptist
Ashville, N. C.
Church $335,000

WM. W. SLACK & SON
1401 W. STATE ST.
TRENTON 8, N. J.

Our Lady of Peace
Normandy Beach, N. J.
Church $192,654
First Baptist Ch.
New Market, N. J.
Church, Ed. Unit $174,343
St. Gregory
Hamilton Square, N. J.
Church $240,178
St. Mark's
Sea Girt, N. J.
Church, Parish House,
Garage $388,567
St. Joseph's
Toms River, N. J.
Church, Day School $493,046
Langhorne Meth.
Langhorne, Pa.
Church, Ed. Unit. $200,000

SLOAN & WHEATLEY
301 CHATHAM BLDG.
CHARLOTTE 2, N. C.

Memorial Meth.
Charlotte, N. C.
Church, Ed. Unit $ 40,000
Steel Creek Presby.
Mecklenburg County, N. C.
Ed. Unit $120,000

PICKERING, ORR & ASSOCS.
310 FRATT BLDG.
BILLINGS, MONT.

First Cong'l
Billings, Mont.
Church $350,000

RICCIUTI, STOFFLE & ASSOCS.
302 QUEEN & CRESCENT BLDG.
344 CAMP ST.
NEW ORLEANS 12, LA.

First Eng. Ev. Luth.
New Orleans, La.
Church, Ed. Unit, Parish
House, Day School $400,000
Highlawn Presby.
Huntington, W. Va.
Ed. Unit $60,000
St. John's Episcopal
Huntington, W. Va.
Church $100,000
St. Paul's Meth.
Parkersburg, W. Va.
Ed. Unit $200,000
First Meth.
South Charleston, W. Va.
Church $200,000

TUCKER & LINDBERG
161½ CEDAR ST.
ABILENE, TEXAS

Grace Luth.
Abilene, Texas
Church, Ed. Unit $125,000

ALLEN R. TURPIN
414 LOUISVILLE AVE.
MONROE, LA.

Parkview Baptist
Monroe, La.
Church, Ed. Unit $500,000
First Baptist
Mer Rouge, La.
Ed. Unit $30,000
Trinity Presby.
Jonesville, La.
Church $25,000
First Baptist
Bastrop, La.
Church, Ed. Unit $750,000

RICHARD A. VANDER SYS
152 ST. FRANCIS ST.
MOBILE, ALA.

Warrington Meth.
Warrington, Fla.
Church & Ed. Unit $100,000
First Baptist
Jackson, Ala.
Ed. Unit $100,000
Central Presby.
Mobile, Ala.
Ed. Unit $260,000

O. R. WALKER
CLIFTON THEATRE BLDG.
LUBBOCK, TEXAS

Cumberland Presby.
Lubbock, Texas
Church

HANS WALLNER
13818 BLIX STREET
NORTH HOLLYWOOD, CALIF.

Grace Bible Church
South Gate, Calif.
Worship Unit $35,000

MAURICE E. WALMER
308 GILBERT BLDG.
BEAUMONT, TEXAS

First Baptist
Port Neches, Texas
Church

JAMES H. WALSH
507½ NORTH GRAND
SPENCER, IOWA

First Baptist
Spencer, Iowa
Church, Ed. Unit $100,000
Bethal Luth.
Sutherland, Iowa
Church, Ed. Unit $80,000

WEAVER & DROVER
E. CAMELBACK ROAD
PHOENIX, ARIZ.

Christ Luth.
Phoenix, Ariz.
Church & Ed. Unit $75,000

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SHEBOYGAN, WIS.

St. John's Luth.
West Bend, Wisconsin
Church

CLARENCE WENGER
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HARRISONBURG, VA.

College St. Church of the Brethren
Bridgewater, Va.
Church, Ed. Unit $155,000

HARRY WHITELEY
1613 MAYFAIR PLACE
LAS VEGAS, NEVADA

First Presby.
Las Vegas, Nevada
Church $200,000

KENNETH WILLIAMS
205 TRANSPORTATION BLDG.
211 W. MULBERRY ST.
KOKOMO, INDIANA

St. Andrew's Episcopal
Kokomo, Ind.
Church $75,000

WILLIAMS & MARTIN
1919 S. W. 12TH AVE.
PORTLAND, ORE.

Gloria Dei Lutheran
Kelso, Wash.
Church $39,000

WIRTZ, CALHOUN, TUNGATE & JACKSON
2506 RICHTON
HOUSTON, TEXAS

Broadway Baptist
Houston, Texas
Ed. Unit $40,000
First Meth.
Texas City, Texas
Ed. Unit $125,000

ARNOTT WOODROFFE
S 710 JEFFERSON ST.
SPOKANE 9, WASH.

Hillyard Baptist
Spokane, Wash.
Church $150,000

WILLIAM C. YOUNG
STANDARD LIFE BLDG.
PITTSBURGH, PENNA.

Pilgrim Luth.
Mt. Lebanon, Pa.
Church

STAINBACK & SCRIBNER
112 THIRD ST. N. E.
CHARLOTTESVILLE, VA.

Charlottesville Presby.
Charlottesville, Va.
Church $400,000

HENRY STEINBOMER
3930 BROADWAY
SAN ANTONIO, TEXAS

St. Luke's Meth.
Corpus Christi, Texas
Ed. Unit $135,000
Wesley Meth.
Harlingen, Texas
Church $65,000

(Turn to page 79)

How to Write and Adapt Prayers

(*From page 64*)

Strength of the thoughts that seek thee; help us so to know thee, that we may truly love thee; so to love thee that we may fully serve thee; and so to serve thee that we may sincerely seek to glorify thee. Through Jesus Christ our Lord. Amen. (3)

Perhaps the words "seek to" as a qualifying thought in the last line may not seem necessary, in which case the words may be omitted.

Of course, some prayers cannot be changed if they are to be published. Such is the case of the prayers by Walter Rauschenbusch, although permission to shorten them was granted for *Worship Aids*. Since both Mr. and Mrs. Rauschenbusch are dead, the publishers have decided not to permit any change, other than abridgements, from the original form. How one would wish to improve some of his outstanding prayers! For example, the well known prayer for the Church which begins with these words:

"O God: We pray for thy Church, which is set today amid the perplexities of a changing order, and face to face with a great new task. (4)

The prayer is inspiring, despite the fact that it contains the words "more imperious" and mixes the third person with the second, when it speaks of "the will of God" instead of "thy will" in its direct conversation with God. Allowing for renewal of the copyright it will be 1965 before someone can iron out such wrinkles for republication. In the meanwhile some of us will go right on reading our revised versions of this type of prayer, but we won't dare publish them.

Care must be taken that the revised form of the prayer is actually better than the original. A strange vitality appears in prayers when we have worked on them in advance; a sense of satisfaction comes when we have improved some phase of the prayer, even if it is only straightening out the inconsistencies between second and third persons. Most of all, our "free" prayers improve in quality and the pulse of the people is quickened.

On the one hand there is no need to repeat stilted, outworn phrases; on the other, original prayers may be kept to a high quality when we prepare in advance.

(1) From *A Book of Worship for Free Churches*, Oxford University Press, 1948.

(2) John Wallace Suter, *Prayers of the Spirit*, Harper and Brothers, 1943.

(3) As adapted in my book, *Worship Aids for Fifty-Two Services*, copyrighted 1951 by W. L. Jenkins and published by The Westminster Press.

(4) Walter Rauschenbusch, *Prayers of the Social Awakening*, Pilgrim Press, 1909.

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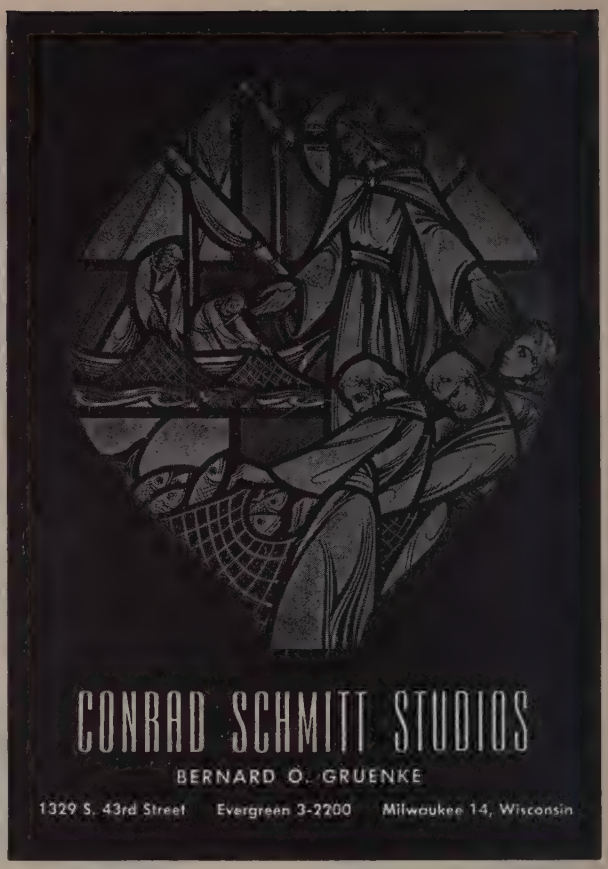

CAN YOU LIVE UP TO YOUR PUBLICITY?

Unable to Deliver

ORVA LEE ICE*

MODERNS are constantly confronted with such extravagant advertising, presenting ridiculous and outlandish claims; claims so fantastic and fabulous that the greater part of them goes without any serious consideration. Language is inadequate to describe plays and pictures and superlatives are piled upon superlatives; new hyphenations are originated: super-colossals, extra-ultra-ultras, gargantuan extravaganzas, super-duper-hipper-dipper-smash hit. There are incredible assertions and testimonies made for tobacco, beverages, toothpaste, gasoline, cosmetics and soap. Cures for those who have incurable diseases, sure remedies for those who are too fat or too thin; who have too much hair or not enough.

The bookstands are stacked with books and magazines giving out information on how to lay hold on inexhaustable power, sure methods of conquering fear, of restoring virility and health, winning over worry, having the secret of domination, discovering the technique of tycoons, how to become rich or popular in a given number of lessons.

Lecturers, swamis and fakirs claim to have the keys to success, to understand all mysteries; they make fabulous claims that anyone can have anything he wants. Most of their philosophies are indeed just a disease of words.

All of this most people know and it might be better mentioned without saying anything about it, but lately the epidemic of prepostorosity has infected a great number of ministers. More and more divines are advertising goods that they cannot deliver. Any Saturday's religious page will give ample testimony to the lavish claims by the clergy that are as misleading as any high pressure mercantile advertising. For example, here are recent sermon themes that appeared in various papers. "You Can Always Win!" "How to Cure Worry!" "You Are Any Man's Equal!" "Being Fearless at All Times." "All the Sick Will Be Cured."

Here are some excerpts from a magazine for ministers claiming to portray "contemporary preaching." "You can have peace and calm through his blood." "If you trust him as your Lord, not only will you go to heaven when you die, but you will have peace and satisfaction here and now." "The men who walk with Christ are always sustained by hope." "The Christian hope holds the key to such a time as this."

Now we can presume that these sermon themes and excerpts are not assertations and declarations without qualifications, but they tend to bring the impressions to the world that we are contracting to give to people values we cannot deliver and which we do not ourselves possess. People become deaf to such pretentious appeals and relegate them to the same categories as the Munchausenisms of big business. Such lav-

(*Turn to page 81*)

*Minister, Calvary Baptist Church, Minneapolis, Minnesota.

Architects Report on New Church Construction

(*From page 76*)

STINSON & AREY
639 A WEST FIFTH STREET
WINSTON-SALEM, N. C.

First Baptist
Reidsville, N. C.
Church, Ed. Unit $250,000
Augsbury Luth.
Winston-Salem, N. C.
Ed. Unit $100,000

A. M. STRAUSS, INC.
600 STRAUSS BLDG.
FT. WAYNE 2, IND.

Trinity English Luth.
Fort Wayne, Ind.
Ed. Unit $400,000
First M. E.
Fort Wayne, Ind.
Ed. Unit $300,000
St. Paul Luth.
Fort Wayne, Ind.
Ed. Unit $300,000
Presby.
Auburn, Ind.
Ed. Unit $100,000

EDGAR A. STUBENRAUCH
708 ERIE AVENUE
SHEBOYGAN, WIS.

Kaukauna Meth.
Kaukauna, Wisc.
Church addition and remodeling $40,000

ROBERT C. SWANSON
6443 NORTH MINNEHAHA AVE.
CHICAGO, ILL.

Summit Cong'l
Summit, Ill.
Church $60,000
Ed. Unit $70,000

CHARLES M. TALLEY
314 W. BROAD ST.
TELFORD, PA.

Trinity Reformed
Newport, Pa.
Ed. Unit $76,000

TAYLOR & FISHER
1012 NORTH CALVERT ST.
BALTIMORE 2, MD.

St. Ursula's
Baltimore, Md.
Church $426,226.50

TEXAS CHRISTIAN MISSIONARY SOCIETY
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FT. WORTH, TEXAS

First Christian
Shamrock, Texas
Church $45,000

HAROLD N. THOMAS
60 & NIEMAN RD.
SHAWNEE, KANSAS

Emerson Park Christian
Kansas City, Kansas
Church $103,000

RALPH THOMAS
606 ABERCORN ST.
SAVANNAH, GA.

Riverside Baptist
Savannah, Ga.
Sanctuary and Ed. Unit.... $36,000

HELMER THOMPSON
STAPLES, MINN.

First English Luth.
Staples, Minn.
Ed. Unit $32,000

Income of the Church of England

(*From page 6*)

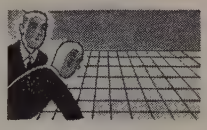
It seems that the finances of the Church of England are handled by what is known as the Church Commissioners. The Church of England receives no money from the state. The commissioners have charge of the investments, the income of which supports the Church. In 1953 this income was 8,500,000 pounds ($23,600,000). This, because of the ability of the commissioners in finding profitable investments was 500,000 pounds more than the previous year and 1,500,000 over 1948-49.

The Archbishop estimates that the local churches raise an amount about equal to this which would give the Church an income of $47,200,000.

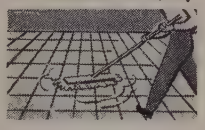
More than 7,000,000 pounds was paid out in clerical stipends last year by the commissioners. In the future this will be augmented by 850,000 pounds as a result of an increase in clerical pensions.

These figures are interesting to American clergymen because they reveal so strikingly the wealth of our American churches compared with the historic Church of England. We do not know the communicant membership of the Church of England, nor whether there is such a thing. But when compared with the giving of our American denominations the amount seems small indeed. The Methodist Church of our land lists an income of $289,791,195; the Presbyterian Church in the U.S.A., lists gifts totalling $126,455,475; the Disciples Church cite as their annual income, $60,716,073. Outside of giving interesting information this report does make us think of the great advantages given organized religion when it is fortunate enough to exist in a nation with complete religious liberty, with no state church or religious authority. Seemingly Christian stewardship best flourishes in a democratic society where the responsibility for organized religion rests on the conscience of the individual.

Why make a Safe Floor Slippery?



Hours of labor time are spent in treating expensive floors for slip-resistant beauty.



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City..... State.....

PEACE OF MIND CULTS

As a generation, we dope ourselves with amateur psychology. We buy up all the books of the peace-of-mind cults, pitifully confident that it is possible to have peace of mind in our kind of world. We follow preachers who hawk formulas for banishing worry and fear and tension while the prophets of God, with their painful judgments requiring repentance, go unheeded. We turn wistfully to "inspirational" speakers, and are left with a terrible emptiness and loneliness of soul and a desperation of spirit. Every once in a while we realize that we are renegades from our true natures.

To man today comes a tragic sense of failure—failure in living. We are brilliant but unhappy, clever but unstable, comfortable but comfortless; we own so much and possess so little. We are forlorn souls, groping and hungering and lost. Once again, as in the Garden of Eden, man is a fugitive from God and bereft of spiritual certitude.

From "America's Spiritual Recovery"
by Edward L. R. Elson
(Fleming H. Revell Company)

Detroit Church Features Modern Lighting

John Arthur Visser, Minister; Harold H. Fisher, Architect

Lighting for visual-aid as well as beauty and effect continue to challenge the ability of technicians in this field. The recently completed Westminster Presbyterian Church, Detroit, Michigan, is one of the new church buildings taking advantages of the latest in both interior and exterior lighting developments. Detroit Edison was responsible for the church's lighting shown in the accompanying pictures. Dr. John Arthur Visser is the pastor.

The ministry of the church continues into the evening hours by lighting the entrance, facade and tower. Those passing are made conscious of the church's presence through a lighted tower and entranceway. Inside the lighting of the Nave and Chancel improve readability for the worshipers and help tell the Gospel story through beautiful windows.

THE LIGHTED ENTRANCE, WESTMINSTER PRESBYTERIAN CHURCH
Detroit, Michigan

At left: **View of the lighted entrance facade, tower and spire.** ***At right:*** **Close-up of entrance. The main theme is the figure of Christ with the words, "Come unto me." The panels in the doors carry designs which symbolize Praise, Prayer, Preaching, Thanksgiving.**

THE ALTAR AND CHANCEL WINDOW
Westminster Presbyterian Church, Detroit, Michigan

Unable to Deliver

(*From page 78*)

ishments become ridiculous and caricature true values. Our blandishments make no good impression on those we seek to win. As some wag has paraphrased, it is like water on a duck's back, it goes in one ear and out the other. Many of our assertions have been heard so many times that not for decades have people looked to preachers for direction, wisdom and counsel. We are getting ourselves onto the vulgar level with stargazers, dreamers and visionaries. We make our gospel ridiculous and our goodness becomes evil-spoken of.

When the president returned from Korea he said, "I bring no panacea, no easy solution and no new answers." Nothing he could have said has brought for him greater confidence in the minds of his people. People have been deceived so many times by them that they no longer put their trust in those who claim to have all the answers.

Our zeal has driven us to make the message we bear too attractive. The message of Jesus often brought the sword instead of peace; it often divided homes, brought friction between members of the same family, gave unhappiness quite as often as bliss, disturbed many as well as gave some peace of mind, martyred the twelve and staked Jesus up on the cross. Religion is something other than softness. Ministers who

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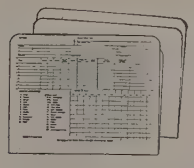

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A great deal of the appeal of the Christian message lies in its seeming impossibility. There was an advertisement that ran in the London Times in the year 1900, signed by Sir Edmond Shackleton, the arctic explorer. It was not glorified by depicting the body beautiful; there was no promise that those who answered it might strike it rich; there was no offer of a high-powered late automobile as a prize. In small print it read: "Men wanted for hazardous journey, small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful. Honor and recognition in case of success." Hundreds of replies poured in.

Suppose that next Saturday on the church page instead of our church's advertisement reading, "You Can Always Win," or, "You Are Any Man's Equal," or, "How to Cure Worry," our display read, "Christianity is a hazardous journey; you will have to give up comforts; Jesus is the most disturbing man of all time; foxes have holes and the birds nests but if you follow him you may not have where to lay your head. People wanted who will take up their cross and follow Christ."

Wasn't this the kind of gospel the disciples gave, that Paul preached? Paul never claimed to have all the answers. He said he knew "in part." He told them openly about all his stripes and imprisonments; that he died daily, 365 funerals for him every year. He did not dilute the gospel by appealing to the softness of the people. They should be prepared to endure hardship as a good soldier. His preaching turned the world toward Christianity, indeed established it for all generations.

We have cheapened our gospel by fire-sale methods of advertising, offering it at a bargain, and we have cheapened the ministry until people have lost confidence in us and our message. The pearl of great price is made a trifling piece of costume pewelry, the cross an amulet. In wholesome humility let us confess that we do not have all the answers and have done with the arrogance that asserts that in our preaching we have the panacea for all weakness, sickness and ignorance; that we offer success, peace of mind, glorious comfort to everybody. Let us appeal to people's strength rather than their weakness, to their investment rather than their laziness, to their self-sacrifice rather than their self-aggrandizement.

A Graduation Banquet

JAMES A. DILLON*

GRADUATION is always a significant time for every young person. Impressions made and experiences shared at that time create enduring memories. Capture this important occasion by honoring all your graduates with a Graduation Banquet. Do not let parties and social functions outside the sphere of the church dominate one of the most important hours in all the experience of your young people.

Begin planning several months in advance. Estimate the cost of such a banquet in the light of the size of your school and the probable number of graduates. Include this expense in your Bible School budget so that the banquet can be given to your graduates.

In all preliminary planning work through your teachers. Ascertain as early as possible the names of all in your school who anticipate graduation that year from any school, elementary, junior-high or high school. Set your date for the banquet early and make a general announcement of it to the school so that other conflicting plans will not be made. We suggest holding the banquet on the Monday of graduation week, since this date is less liable to conflict with various graduation exercises and scholastic activities. The date must always be determined in the light of local conditions.

As soon as your date is selected, seek out a banquet speaker who will be interesting to the young people, qualified to guide them in any decisions they may have to make, and above all, a speaker who is interested in inspiring the graduates with the challenge of true Christian discipleship. By this we mean that the graduates should be encouraged to

*Minister, Fairview Community Baptist Church, Camden, New Jersey.

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make every decision for life a Christian decision. They should endeavor to be real Christians regardless of their other interests in life. Challenge them with the truth that there are many occupations but just one vocation for the Christian. Thus they are to be Christian teachers, Christian carpenters, Christian doctors, Christian machinists, Christian writers, or Christian office workers. Whatever their occupation, their vocation is to be a Christian disciple in all life.

This does not mean that the banquet must be a drab, sanctimonious affair. Keep it lively. Have real fun and fellowship. Enjoy yourself. But do not neglect this great opportunity of impressing upon the graduates a great Christian truth at a time and in a way they will long remember.

Who is to be invited to the banquet? We suggest that all your graduates be invited as honored guests. Through the graduates invite their parents. (Here is an opportunity to bring many parents into the orbit of the life of the church who otherwise remain aloof from it.) Give the graduates the choice of inviting their boy or girl friend, as the case may be. The presence of parents and friends promotes fellowship and gives you an audience before whom you pay tribute to your graduates and congratulate them on their achievement.

What about the banquet? Young folk like to eat so plan the meal with concern for a fine menu and for healthy servings. Have a good meal, well prepared, and in ample quantity. Make it live up to the label of Banquet. Have some of the trimmings that are eye as well as taste appealing. If you do not do the best you can, word will get around and the following year you will have a difficult task creating interest in another graduation banquet.

What about special invitations? Several weeks before graduation a letter of invitation should be sent out, preferably by the pastor. This letter should praise them on their achievement, invite them to the banquet, and give the details concerning it. Make it as personal as pos-

sible. Have your planning committee check personally with the graduates concerning the reservations for themselves and parents and friends. (A good committee would be one composed of the teachers of the graduates in your Bible School.) Remind the graduates of the banquet on the Sunday before the appointed date.

What kind of program is needed? Any program should be snappy and brief. Do not drag things out with vocal selections, secondary speeches, and so forth. Begin with a cordial word of welcome and a prayer of invocation. Then have your dinner—beginning it promptly at the announced time. Do all you can to encourage fellowship around the tables during the dinner. Then just introduce the graduates by asking them to rise, tell their names, their school, and the next step (more school, work, army, etc.) If you know of special honors the graduates have received mention them at this time. Take a moment to pay tribute to the parents who have shared a great part of the responsibility for their children's education. If any school teachers are present, introduce them with a word of greeting. Then take a five minute break in which you encourage folk to greet each other. Get them to move around as this mixes them up a bit and also assures your speaker of a more alert audience. Finally, introduce your speaker. When he is through, close the program promptly. Before the folk depart you ought to have a group picture of your graduates taken. It will be a cherished picture for them and their families.

Some other little things may be included. A huge graduation cake with the usual trimmings and some appropriate words lettered on it is sure to be appealing, and can be cut for serving as dessert. Special greetings may be prepared by the pastor, rolled up like a diploma, tied with ribbons, and given to the graduates when they introduce themselves. The Bible School teachers of the graduates may be invited to attend as this gives them a fine opportunity of gettting better acquainted with the parents of their pupils. In some communities, it may be desirable to invite the school teachers of the graduating classes to attend. Little tokens of remembrance may be given to the graduates, such as little cross pins, or other appropriate pins.

A lot of work and effort will be required to make a success of your Graduation Banquet. But the results in the graduates abiding interest in the church, and in the wholesome impressions you can create for Christ and the church at this decisive time in the life of young people provide a worthwhile incentive for some consecrated labor as you begin now to plan a Graduation Banquet.

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